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SCOUTING FOR BOYS IN INDIA

By LORD
BADEN-POWELL
OF GILWELL



THE OFFICIAL HANDBOOK FOR BOY SCOUTS

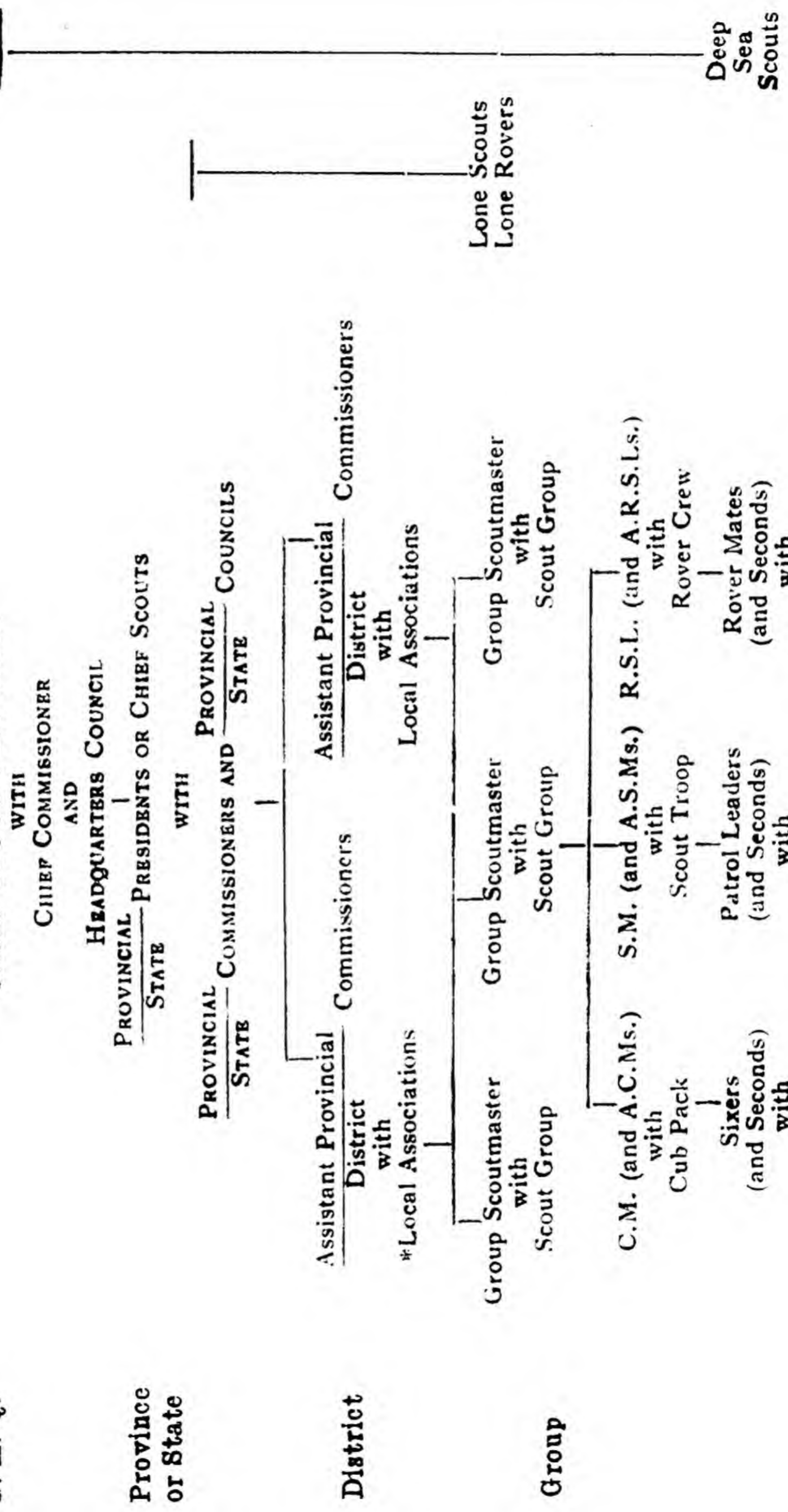
SCOUTING FOR BOYS IN INDIA

BOY SCOUTS INTERNATIONAL BUREAU

(FOUNDER—THE LORD BADEN-POWELL OF GILWELL.)

GENERAL HEADQUARTERS CHIEF SCOUT FOR INDIA

G. H. Q.



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Group

*A Local Association may be a Taluk or Tahsil Association.



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SCOUTING FOR BOYS IN INDIA

A HANDBOOK FOR INSTRUCTION
IN GOOD CITIZENSHIP
THROUGH WOODCRAFT

BY
LORD BADEN-POWELL OF GILWELL,
O.M., G.C.M.G., G.C.V.O., K.C.B., LL.D., F.R.G.S.

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FOREWORD TO THE FIRST EDITION

MAY I introduce myself by saying that ten of the happiest years of my life were spent in India, where I found friends among Indians of every degree from Rajah to Ryot.

On the day I write this in England I have been to visit a bit of India in this country, a plot of sacred ground where lie buried a number of Indian soldiers who gave their lives for our Empire in the Great War.

Honoured they lie in a carefully tended garden. Over each a white marble tomb bears the name of him it commemorates, together with the simple epitaph from the Qurân—"For God we are, to God we go."

Near by lie their brothers in arms from the other parts of the world-wide Empire, from Australia, New Zealand, Canada, Newfoundland and South Africa, comrades all in death as they were in the field. The same epitaph might be engraved over each of them with equal force.

And may that same text not be a healthy guide to all of us in adjusting ourselves to life? "For God we are" whatever may be our creed or country, as servants of God our main concern is to carry out His will during the short term that we live upon this earth, ere "to God we return."

And God's service? What is it to the ordinary man? Does not conscience, apart from all books and doctrines, tell us? Does it not say that for the sons of any country helpfulness and goodwill to our fellow men is the highest service and of all things the most satisfying?

The pursuit of this service means repressing our little personal ambitions and putting them in the second place whether they be for power or riches or political ends; they count for very little when "to God we go." The active doing of good, more even than passive kindness of thought, must be our first aim. And this is at the base of all true religion; so no sectarian differences need divide us.

As regards India, we talk hopefully of an united nation, and it is the right ambition and part of his service to God for every Indian to help to make his great country the home of happiness, peace, and prosperity. But this must be without thought of personal profit or advancement. Moreover, as Dr. Rabindranath Tagore has pointed out, there is a certain danger in overdoing *national* aims and thereby neglecting the larger *international* status of the country. The past history of India

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shows how vast a question this is. At the same time, with its glowing records, especially those of the Rajaputras, it affords encouraging object lessons to the young Indians of to-day of what is possible to men of character, of chivalry, and determination. But also it gives ample warning of the dangers of selfish ambition, narrow-mindedness, or might crushing right, which have so often wrecked the good that might have been, and caused fighting and terrorism in the land.

Since India became part of the existing Commonwealth of States over a hundred years ago she has enjoyed continuously the blessings of peace and protection and justice, without favour for any particular sect or race. In securing the well-being of the country Indian soldiers have played their part and have fought and died side by side with their British comrades. And this is no small achievement in so vast a country where so many different races, tongues, creeds, castes, and conditions are involved, from the wild tribes of the frontiers and the jungles to the highly civilised and cultured men of the cities.

And though much remains to be done, the remedy lies mainly in the direction of good citizenship on the part of Indians themselves. Some whom I have met seem over eager to adopt Western ideas. Others of the opposite extreme believe that India has nothing to learn from other countries.

The truth is that we all have much that we can adopt with advantage one from another. Through the international training and relationship of Scouting the future generation in all countries is being brought up with a new outlook on citizenship.

Citizenship is not the outcome of politics or arts or commerce, but of character and sense of service for the community, that is, of manly honour, self-control, chivalry, and broad-minded outlook, of putting others first and self second.

The Scouts, whose training is all to this end, form a world-wide brotherhood, since they exist not only in every country in the Empire but also in every civilised country in the world, actuated by the same ideas, under the same Law and the same Promise.

India by adopting Scouting is taking its rightful place as a nation in this international brotherhood—a brotherhood not formed for war preparation nor for political ends nor for commercial development, in any one particular country, but solely as a brotherhood of goodwill and service for our fellow men.

R. B.-P.

FOREWORD TO THE INDIAN EDITION

THE late Lord Baden-Powell, to whom we owe the Boy Scout Movement, and who wrote the handbook *Scouting for Boys in India*, said that he himself read it once every year. If he did so, no one will deny that every Scouter should follow his example, if he wants to run his troop on right lines.

It has not, in the past, been possible to insist on every Scouter in India having his own copy of this most valuable handbook. There was the difficulty of procuring copies from England and the cost was beyond the means of the average Scoutmaster. Now that it has been possible to publish the Handbook in India at the price of one rupee, which is less than half the cost of an imported one, I have not the slightest doubt that Provincial and State Associations in India will see to it that every Scouter and every troop possesses a copy. In fact, I feel that every school and every public library in India should have a copy of *Scouting for Boys in India*. I have no doubt that even a layman will derive benefit and enjoyment from a perusal of this most interesting book.

My thanks are due to Mr. Harold Legat and the Rev. C. H. Butterworth of Imperial Headquarters for obtaining permission to reprint the book in India. I am also very grateful to Lt.-Col. Nawab Sir Muhammad Ahmad Said Khan, K.C.S.I., K.C.I.E., M.B.E., LL.D., of Chhatari, President, H. E. H. the Nizam's Council, my predecessor in the office of Chief Commissioner, for having sanctioned from the State quota sufficient paper to bring out this edition. Without his help it would not have been possible for me to get the book printed this year.

A handwritten signature in black ink, reading 'Iqbal Bahadur Sapru'. The signature is written in a cursive style with a large, sweeping initial 'I'.

Chief Commissioner for India.

The Scout Promise

On investiture, the Scout makes the following promise:—

*“On my honour I promise that I will do my best—
To do my duty to God, the King-Emperor, and my
Country.
To help other people at all times.
To obey the Scout Law.”*

or (in the case of the States)

*To do my duty to God, the King-Emperor, the Ruler of my
State and my Country.*

or (for Buddhist Scouts)

*To do my duty to my Religion, the King-Emperor and my
Country.*

The Scout Law

- (1) *A Scout's honour is to be trusted.*
- (2) *A Scout is loyal to the King, his Country, his officers,
his parents, his employers, and to those under him.*
- (3) *A Scout's duty is to be useful and to help others.*
- (4) *A Scout is a friend to all, and a brother to every
other Scout, no matter to what social class the other belongs.*
- (5) *A Scout is courteous.*
- (6) *A Scout is a friend to animals.*
- (7) *A Scout obeys orders of his parents, Patrol Leader, or
Scoutmaster without question.*
- (8) *A Scout smiles and whistles under all difficulties.*
- (9) *A Scout is thrifty.*
- (10) *A Scout is clean in thought, word, and deed.*

EXPLANATION OF SCOUTING

[See also Chapter X.]

N.B.—Sentences in italics throughout the book are addressed to Scoutmasters (Instructors).

By the term "scouting" is meant the work and attributes of backwoodsmen, explorers, and frontiersmen.

In giving the elements of these to boys we supply a system of games and practices which meets their desires and instincts, and is at the same time educative.

From the boys' point of view Scouting puts them into fraternity-gangs, which is their natural organisation, whether for games, mischief, or loafing; it gives them a smart dress and equipment; it appeals to their imagination and romance; and it engages them in an active, open-air life.

From the parents' point of view it gives physical health and development; it teaches energy, resourcefulness, and handicrafts; it puts into the lad discipline, pluck, chivalry, and patriotism; in a word, it develops "character," which is more essential than anything else to a lad for making his way in life.

The principle on which Scouting works is that the boy's ideas are studied, and he is encouraged to educate himself actively instead of being passively instructed.

The principle is in accord with that of the most up-to-date educationists. It continues the education of the kindergarten and Montessori method in due sequence.

The Wolf Cubs, 7 to 12: encouraged to develop themselves as individuals, mentally and physically.

The Boy Scouts, 11 to 18: developing character and sense of service.

The Rover Scouts, from 17 or 18: for practice of the Scout Ideals in their citizenship.

From the national point of view our aim is solely to make the rising generation into good citizens.

We do not interfere with the boy's religion of whatever form it may be, though we encourage him to practise whichever he professes.

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Our training divides itself under four heads:—

1. *Individual character training in resourcefulness, observation, self-reliance to gain the Scout's Badge.*
2. *Handicrafts or hobbies which may help a boy to make his way in life, for which we give "Proficiency" badges.*
3. *Physical Health, by encouraging the boy to take plenty of exercise and to look after his body.*
4. *Service for the State, such as fire brigade, ambulance, missionary, sailor, life-saving, or other collective public duty by the Troop.*

Scouting appeals to boys of every class, and can be carried out in towns just as well as in the country.

When a Scoutmaster has not sufficient knowledge in any one subject he can generally get a friend who is an expert to come and give his troop the required instruction.

Funds must be earned by the Scouts themselves, by their work, not by begging. Various ways of making money are given in this book.

A Wolf Cub Pack, Scout Troop, and Rover Crew form what is called a Group under a Group Scoutmaster who co-ordinates the work of all branches.

Wolf Cubs.—*The training of the Wolf Cubs is founded on the romance of the jungle, and is kept as dissimilar as possible from that of the Scouts in order that, on the one hand, the Scouts shall not feel that they are playing a "kid's game," while the Cubs, on their part, will look forward to the new atmosphere and novel activities they will come in for when they attain the age and qualifications for "going up" into the Scout troop.*

The details of the organisation and training of Wolf Cubs will be found in "The Wolf Cub's Handbook," 2s., and "Wolf Cubs," 1s. 6d.

Rover Scouts.—*Rover Scouts are Scouts of from 17 or 18. They are organised in Rover Crews in their Group.*

The object of their institution is to complete the sequence of the training from boyhood to manhood, through the progressive grades of Wolf Cub, Scout, and Rover.

The training of the Cubs and Scouts is largely a preparation for rendering Service which is consummated in practice by the Rover. Such Service in most cases takes the form of helping in the administration and training of the group. Thus the progressive cycle becomes complete from Cub to Scoutmaster. In this way the Scoutmaster, while retaining the young man under good influence at the critical time of his life, gains valuable help for himself in his work, and, in such

cases as are fit for it, he turns out further recruits for the ranks of the Scoutmasters, while for the nation he supplies young men trained and qualified for making good useful citizens.

The details of organisation and training of Rovers are to be found in the Headquarters hand-booklet, "Rover Scouts," while the spirit and moral ideals are given in "Rovering to Success."

Girl Guides.—The Girl Guides' Association is a sister organisation for girls on precisely similar lines and principles, though differing of course in detail.

Scouting is applicable to existing organizations, such as Clubs, Schools, Training-ships, etc., and has given particularly good results in Epileptic Homes, Cripples' Schools, and Industrial Schools. Applications for affiliation, equipment, etc., and all inquiries should be directed to the Secretary of the nearest Local Association, or, if not known, to the Secretary at Provincial or Indian Headquarters.

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CHAPTER I

Scoutcraft

NOTES TO INSTRUCTORS

Instruction in Scouting should be given as far as possible through practice, games, and competitions.

Games should be organised mainly as team matches, where the patrol forms the team, and every boy is playing, none looking on.

Strict obedience to the rules to be at all times insisted on as instruction in discipline.

The rules given in the book as to games may be altered by Scoutmasters where necessary to suit local conditions.

The ideas given here are merely offered as suggestions, upon which it is hoped that instructors will develop further games, competitions, and displays.

Indian Scoutmasters will know plenty of Indian games, so I give them here a few examples of English and American games, the majority of which have already been enjoyed by Indian boys. Several of them are founded on those in Mr. Thompson Seton's "Birchbark Roll of the Woodcraft Indians," called "Spearing the Sturgeon" (Whale Hunt), "Quick Sight" (Spotty Face), "Spot the Rabbit," "Bang the Bear," "Hostile Spy" (Stop Thief), etc.

A number of non-scouting games are quoted from the book "Social—to Save."

The following is a suggestion for the distribution of the work for the first week. It is merely a suggestion and in no sense binding.

Remember that the boy, on joining, wants to begin "Scouting" right away; so don't dull his keenness, as is so often done, by too much preliminary explanation at first. Meet his wants by games and scouting practices, and instil elementary details bit by bit afterwards as you go along.

N.B.—The above paragraph was in the British editions of this book, but it was in some cases ignored by Scoutmasters, with the result that their training was a failure.

Remember also to start small. Six or eight carefully chosen boys will be enough to begin with, and after they have received Scout training for a month or two, they will be fit to lead and instruct fresh recruits as they are admitted.

FIRST EVENING

INDOORS

Address the boys on "Scoutcraft," giving a summary of the whole scheme, as in this chapter, with demonstrations or lantern slides, etc.

Form Patrols, and given shoulder-knots.

FOLLOWING DAYS

Practical work, outdoors if possible, as follows:—

Alternatives according to whether in town or country, indoors or out.

Parade, hoist Union Jack and salute it.

Scouting game: e.g. "Scout Meets Scout" (see page 54).

Practise salutes, secret signs, patrol calls, Scouts' chorus, etc.

Practise drawing Scout signs on ground or walls with stick or chalk (to be rubbed out afterwards).

Tie knots.

Make ration bags, leather buttons, etc.

Parade. Prayers (if suitable).

Physical Exercises (see pages 181-187).

Drill (see pages 200-203).

Self-measurement by each Scout of span, cubit, finger joint, stride, etc. (see page 95).

Send out Scouts independently or in pairs to do a "good turn," to return and report how they have done it (see page 217).

March out the Patrol to see the neighbourhood.

Make them note direction of starting by compass, wind, and sun (see pages 66-74).

Notice and question them on details seen, explain "landmarks," etc. (see pages 122-123).

Practise Scout's pace (see page 202).

Judge distance (see page 97).

Play an extended Scouting Game (see "Games," page 54).

Or indoors if wet—"Ju-Jitsu," "Scouts' War Dance," Boxing, Scouts' Chorus and Rally, etc.

Camp Fire Yarns from this book or from books recommended (see page 26).

Or rehearse a Scout play, or hold Debate, Kim's Game, etc.

Patrols to continue practice in these throughout the week in their own time or under the Scoutmaster, with final games or exercises on the following Saturday afternoon.

If more evenings than one are available in the week one of the subjects might be taken in turn more fully each evening, and rehearsals carried out of a display such as "Pocahontas" (see "Scouting Games," price (paper) 1s. 6d.; (cloth) 2s. 6d.).

CAMP FIRE YARN. No. 1

SCOUTS' WORK

Peace Scouts—"Kim"—Mafeking Boy Scouts.

Peace Scouts

I SUPPOSE every boy wants to help his country in some way or other.

There is a way by which he can do so easily, and that is by becoming a Scout.

In the army, a Scout, as you know, is generally a soldier who is chosen for his cleverness and pluck to go out in front of an army in war to find out where the enemy are, and report to the commander all about them.

But, besides war scouts, there are also peace scouts, i.e. men who in peace time carry out work which requires the same kind of abilities. These are the frontiersmen of all parts of our Empire. The "trappers" of North America, hunters of Central Africa, the shikaris of the Indian jungles, pioneers, explorers, and missionaries over Asia and all the wild parts of the world, the bushmen and drovers of Australia, the constabulary of North-West Canada and of South Africa—all are peace scouts, real *men* in every sense of the word, and thoroughly up to scoutcraft, i.e. they understand living out in the jungles, and they can find their way anywhere, are able to read meaning from the smallest signs and foot-tracks; they know how to look after their health when far away from any doctors, are strong and plucky, and ready to face any danger, and always keen to help each other. They are accustomed to take their lives in their hands, and to fling them down without any hesitation if they can help their country by doing so.

They give up everything, their personal comforts and desires, in order to get their work done. They do not do all this for their own amusement, but because it is their duty to their King, fellowcountrymen, or employers.

The History of the Commonwealth has been made by British adventurers and explorers, the scouts of the nation, for hundreds of years past up to the present time.

The Kshatriyas of India, like the knights of King Arthur in Britain, set themselves a high standard of chivalry to live up to. The missionaries of the Emperor Asoka faced the unknown dangers of strange lands in carrying out the duty entrusted to them, and the Rajput heroes faced the known dangers of powerful enemies in making their kingdoms secure for their subjects.

Baker and Livingstone pushed their way through the savage deserts and forests of Africa; Davis, Franklin, and Ross braved the ice and snows of the Arctic regions; and more lately Scott and Shackleton gave their lives in scouting in the Antarctic.

These are just a few names out of many hundreds of the Scouts of the Commonwealth who have from all times down to the present spread its good name and power in all parts of the world.

In India, Panna, to save the life of the infant Rana Udai Sinha, disguised her own son in his clothes to be murdered in his stead. Meanwhile she smuggled the Rana away in a basket and fled with him through the wild country, enduring intense suffering and hardships out of loyalty to him as her chief, until she had gained a safe asylum for him.

And there have been women scouts too. Sita and Draupadi, who accompanied their husbands into the forests during their exile are others; and I expect you have heard too of Grace Darling, who risked her life to save a shipwrecked crew; Florence Nightingale, who nursed sick soldiers in the Crimean War; Miss Kingsley, the Afr'can explorer; Lady Lugard, in Africa and Alaska; and many devoted lady missionaries and nurses in all parts of our Empire.

These have shown that girls as well as boys may well learn scouting while they are young, and so be able to do useful work in the world as they grow older.

It is a grand life, but it cannot suddenly be taken up by any man who thinks he would like it, unless he has prepared himself for it beforehand. Those who succeed best are those who learned scouting while they were still boys.

Scouting also comes in very useful in any kind of life you like to take up, whether it is soldiering or even business life in a city. Sir William Crookes says it is even valuable for a man who goes in for science, finding out little things about air, and light,

and so on. And the late Sir Lauder Brunton pointed out how necessary it is for a doctor or a surgeon to notice a small sign like a Scout does, and know its meaning.

So I am going to show you how you can learn Scoutcraft for yourself and can put it into practice at home.

It is very easy to learn and very interesting when you get into it. You can best learn by joining the "Boy Scouts."

The history of India has been built up by its heroes, its scouts of old days. Read the story of Shivaji who so cleverly withdrew his small force from Delhi, remaining himself in the clutches of Arungzeb till its safety was assured and then escaping in a sweetmeat basket. His subsequent adventures and the hardships of his long journey on foot were a fine example of scout work. He made his way through Muttra to Allahabad and Benares and finally to Hyderabad disguised as a Sadhu. One special attribute he showed which was particularly scoutlike, in addition to his courage, loyalty, endurance, resourcefulness, and strength, was his irrepressible cheerfulness.

The Rana Pratap of Mewar was another characterful hero. In his country's time of ruin and want he refused to live the ordinary life of a luxurious monarch, and, himself setting the example, called on his people to live out in the jungle in primitive fashion, so that the enemy who had previously raided the country returned to find it nothing but a desert. This went on for twenty years, when, having recovered their strength, his people were able to hold their own again.

His splendid deeds in battle with his famous horse Chytuc are an epic in themselves, especially that great occasion on which he attacked Prince Salim on his elephant.

"Kim"

A good example of what a Boy Scout can do is to be found in Rudyard Kipling's story of "Kim."

"Kim," or, to give him his full name, Kimball O'Hara, was the son of a sergeant of an Irish regiment in India. His father and mother died while he was a child, and he had been left to the care of an aunt who lived in a humble way in India.

His playmates were all Indian boys, so he got to talk their language and to know their ways better than any European. He became great friends with an old wandering priest who was tramping about India, and with whom he travelled all over the north part of the country. At last, one day he chanced to meet his father's old regiment on the line of march, and in visiting the camp he was arrested on suspicion of being a thief. His birth certificate and other papers were found on him, and the regi-

ment, seeing that he had belonged to them, took charge of him, and started to educate him. But whenever he could get away for holidays he dressed himself in Indian clothes, and went again among the Indians as one of them.

After a time he became acquainted with a Mr. Lurgan, a dealer in old jewellery and curiosities, who was also a member of the Government Intelligence Department.

This man, finding that Kim had such special knowledge of Indian habits and customs, saw that he would make a useful agent for watching foreigners. But, first of all, before employing him, he put him to one or two tests to see whether he was sufficiently brave and strong-minded.

As a trial of his strong-mindedness he attempted to mesmerise him, that is to say, he tried to make Kim's thoughts obey what was in his own mind. It is possible for strong-minded men to do this with those of weaker mind. The way he attempted it was by throwing down a jug of water so that it smashed to pieces; he then laid his fingers on the boy's neck, and wished him to imagine the jug mended itself again. But do what he would to make his thought reach the boy's brain, he failed; Kim saw the jug was broken, and would not believe it was mended, although at one time he nearly obeyed him, for he saw a kind of vision of the jug being mended, but it faded away again.

Most boys would have let their mind and eyes wander, and would not have been able to keep them on the one subject, and would so have easily become mesmerised by the man.

Lurgan, finding him strong-minded and quick at learning, then gave him lessons at noticing small details and remembering them, which is a most important point in the training of a scout—it is a thing that he should learn and be practising every hour of the day wherever he may be. Lurgan began it with Kim by showing him a tray full of precious stones of different kinds—he let him look at it for a minute, and then covered it with a cloth, and asked him to state how many stones and what sorts were there. At first he found he could only remember a few, and could not describe them very accurately, but with a little practice he soon got to remember them all quite well. And so, also, with many other kinds of articles which were shown to him in the same way.

Then Kim travelled about the country a great deal with a fine old Afghan horse-dealer to whom he was much attached. On one occasion Kim was able to do him a good turn by carrying an important message for him secretly; and another time he saved his life by overhearing some budmashes planning to murder him when he came along. By pretending to be asleep and

then having a nightmare which caused him to remove from his position, Kim got away from the neighbourhood of the would-be murderers, and was able to give warning to his friend in good time.

Once when travelling in the train Kim met an Indian who when he got into the carriage was evidently in a great state of alarm, and was rather badly cut about the head and arms. He explained to the other passengers that he had met with an accident from a cart whilst he was driving to the station, but Kim, like a good scout, noticed the cuts were sharp and not grazes such as you would get by falling from a cart, and so did not believe him. Kim showed the man by signs that he was willing to help him. So then the stranger got into a corner with Kim and explained to him that he was carrying out some secret-service work, and had been found out and hunted by some of the enemies of the Government who had nearly killed him. They probably knew he was in the train and would therefore telegraph down the line to their friends that he was coming. He wanted to get his message to a certain officer without being caught by the enemy, but he could not tell how to do it if they were already warned of his coming. Kim thereupon hit upon the idea of disguising him.

He made a mixture of flour and wood ashes, which he took from the bowl of a pipe, and he undressed his friend and smeared these all over him, and finally, with the aid of a little paint-box which he carried, he painted the proper marks on the man's forehead. He smeared the man's wounds with flour and ashes, partly so as to heal them, and also so that they did not show; and he brushed his hair down to look wild and shaggy like that of a beggar, and covered it with dust, so that the man's own mother would not have known him. Soon afterwards they got to a big station where on the platform they found the officer to whom the report was to be made. The imitation beggar pushed up against him and got abused by the officer in English; the beggar replied with a string of abuse into which he introduced secret words. The officer, although he had pretended not to know Hindustani, understood it quite well, and at once recognised from the secret words that this beggar was an agent; and so he pretended to arrest him and marched him off to the police-station where he could talk to him quietly. It was thus done without anyone on the platform knowing that they were in league with each other, or that this beggar was the escaped Intelligence agent.

Finally, Kim became acquainted with another agent of the department—a Bengali—and was able to give him great assist-

ance in capturing two foreign officers who were acting as spies on the north-west frontier of India.

The Bengali pretended to the officers that he was the manager for a local prince who did not like the British, and travelled with them for some time as representative of this prince. In this way he got to know where they kept their secret papers in their baggage. At last there was trouble between them and a holy priest, whom they struck; this caused great excitement among the coolies, who rushed off with the baggage and got lost in the darkness. Kim, who was among the coolies, opened the luggage and found the secret papers, which he took out and carried to headquarters.

These and other adventures of Kim are well worth reading, because they show what valuable work a Boy Scout could do for his country if he were sufficiently trained and sufficiently intelligent.

Mafeking Boy Scouts

We had an example of how useful boys can be on active service, when a corps of boys was formed in the defence of Mafeking, 1899-1900.



LORD EDWARD CECIL AND BOY SCOUT IN MAFEKING

Mafeking, you may remember, was quite a small ordinary country town out on the open plains of South Africa.

Nobody ever thought of its being attacked by an enemy, any

more than you would expect your town (or village) to be attacked—the thing was so improbable.

But it just shows you how you must be prepared for what is *possible*, not only what is *probable* in war; and so, too, we ought to be prepared in India against being attacked by enemies; for though it may not be probable, it is quite as possible as it was at Mafeking; and every boy in India should be just as ready as those boys were in Mafeking to take their share in its defence.

Well, when we found we were to be attacked at Mafeking, we told off our garrison to the points that they were to protect—some 700 trained men, police, and volunteers. And then we armed the townsmen, of whom there were some 300. Some of them were old frontiersmen, and quite equal to the occasion; but many of them, young shopmen, clerks, and others, had never seen a rifle before, and had never tried to learn to drill or to shoot, and so they were hopelessly at sea at first. It is not much fun to have to face an enemy who means to kill you, when you have never learned to shoot.

Altogether, then, we only had about a thousand men all told to defend the place, which contained 600 white women and children and about 7000 Africans, and was about five miles round.

Every man was of value, and as their numbers gradually got less, owing to men getting killed and wounded, the duties of fighting and keeping watch at night got harder for the rest. It was then that Lord Edward Cecil, the chief staff officer, got together the boys in the place and made them into a cadet corps, put them in uniform, and drilled them; and a jolly smart and useful lot they were. We had till then used a large number of men for carrying orders and messages and keeping lookout, and acting as orderlies, and so on. These duties were now handed over to the boy cadets, and the men were released to go and strengthen the firing line.

And the cadets, under their serjeant-major, a boy named Goodyear, did right good work, and well deserved the medals which they got at the end of the war. Many of them rode bicycles, and we were thus able to establish a post by which people could send letters to their friends in the different forts, or about the town, without going out under fire themselves; and we made postage stamps for these letters which had on them a picture of a cadet bicycle orderly.

I said to one of these boys on one occasion, when he came in



STAMP USED IN
MAFEKING

through rather a heavy fire: "You will get hit one of these days riding about like that when shells are flying." And he replied: "I pedal so quick, sir, they'd never catch me." These boys didn't seem to mind the bullets one bit; they were always ready to carry out orders, though it meant risk to their life every time.

Would any of you do that? If an enemy were firing down this street, and I were to tell one of you to take a message across to a house on the other side, would you do it? I am sure you would. But probably you wouldn't much like doing it.

But you want to prepare yourself for it beforehand. It's just like taking a header into cold water; a fellow who is accustomed to bathing thinks nothing of it; he has practised it over and over again, but ask a fellow to do it who has never practised it, and he will funk it.

So, too, with a boy who has been accustomed to obey orders at once, whether there is risk about it or not; the moment you order him to do a thing, no matter how great the danger is to him he does it, while another chap who has never cared to obey would object, and would then be despised as a coward even by his former friends.

But you need not wait for war in order to be useful as a scout. As a peace scout there is lots for you to do any day, wherever you may be.

BOOKS TO READ

The following books, which a bookseller will be able to get for you, may be found useful in connection with Chapter I:—

"Rob the Ranger," by Herbert Strange. (Hodder & Stoughton.) Describes the exciting adventures of Boy Scouts in Canada in the early days, including tracking and backwoods life.

Also,

"Kidnapped," by R. L. Stevenson.

"Kim," by Rudyard Kipling.

"Two Little Savages," by E. Thompson Seton.

"Parents and Children," by Miss Charlotte Mason.

"The Romance of Every Day," by L. Quiller-Couch. Gives inspiring instances of heroism in everyday life.

"Heroes of Pioneering," by Edgar Sanderson.

CAMP FIRE YARN. No. 2

SUMMARY OF SCOUT'S COURSE OF INSTRUCTION

If you are over 8 and under 11 join the Wolf Cubs, if over 11 join the Scouts. To become a Scout you should

1. Apply to the Secretary of the nearest Local Association.
2. Join a patrol or troop raised by any gentleman in your neighbourhood, with the written permission of your parent.

Patrols should, if possible, be all about the same age. One boy is chosen as Leader to command the patrol, and is called "Patrol Leader." He selects another boy to be second in command, who is called "Second." Two patrols together can form a "Troop," under an officer called a "Scoutmaster." If there are no Scouts in your neighbourhood you can become a "Lone Scout" and give yourself the Scout training.

After training as a Tenderfoot you all take the Scout's promise, that is you promise, *on your honour*, to do your best:

1. To do your duty to God and the King-Emperor and your country.

2. To help other people at all times.

3. To obey the Scout Law. For Scout Law see page 39.

You learn the secret sign of the Scouts (see page 41), and also the call of your patrol (see pages 49 to 53).

Every patrol is named after some animal, and each Scout in it has to be able to make the cry of that animal in order to communicate with his pals, especially at night. Thus you may be "the Tigers," "the Ravens," "the Hawks," or "the Peacocks" if you like. But don't be a "Monkey Patrol," that is a patrol that plays games but has no discipline and wins no badges. No Scout may ever use the call of another patrol. The Scout Law binds you to be loyal, kind, obedient, and cheerful. Most of your work then consists in playing scouting games and practices by which you gain experience as Scouts. When you have learned sufficient to pass the tests you can win the badge of either a first-class or second-class Scout.

That of the first-class Scout consists of an arrow-head and a scroll with the motto "BE PREPARED" on it.

That of the second-class Scout is the motto alone. The Scout's badge is the arrow-head, which shows the north on a map or on the compass. It is the badge of the Scout in the Army, because he shows the way; so, too, a peace scout shows the way in doing his duty and helping others.

The motto on it is the Scout's motto of

"BE PREPARED"

which means that a Scout must always be prepared at any moment to do his duty, and to face danger in order to help his fellow-men. Its scroll is turned up at the ends like a Scout's mouth, because he does his duty with a smile and willingly.

The knot is to remind the Scout to do a good turn to someone daily.

The meaning of the motto is that a Scout must prepare himself by previous thinking out and practising how to act in any accident or emergency so that he is never taken by surprise; he knows exactly what to do when anything unexpected happens.

The following subjects are what you have to know about to pass the test as a Scout:—

WOODCRAFT means knowing all about animals, which is gained by following up their foot-tracks and creeping up to them so that you can watch them in their natural state, and learn the different kinds of animals and their various habits. You only shoot them if in want of food; but no Scout wilfully kills an animal for the mere sake of killing, unless it is a harmful creature.

By continually watching animals in their natural state, one gets to like them too well to shoot them.

The whole sport of hunting animals lies in the woodcraft of stalking them, not in the killing.

Woodcraft includes, besides being able to see the tracks and other small signs, the power to read their meaning, such as at what pace the animal was going, whether he was frightened or unsuspicious, and so on. It enables the hunter also to find his way in the jungle or desert; it teaches him which are the best wild fruits, roots, etc., for his own food, or which are favourite food for animals, and, therefore, likely to attract them.

In the same way in scouting in civilised countries you read the tracks of men, horses, bicycles, etc., and find out from these what has been going on; noticing by small signs, such as birds suddenly starting up, that someone is moving near, though you cannot see him.

By noticing details of harness, and so on, you can often save articles, which you can then restore to their owners.

By noticing details of harness, and so on, you can often save a horse from the pain of an ill-fitting strap or bit.

By noticing the behaviour or dress of people, and putting this and that together, you can sometimes see that they are up to no good and can thus prevent a crime, or you can often tell when they are in distress and need help or sympathy—and you can then do what is one of the chief duties of a Scout, namely, help those in distress in any possible way that you can.

Remember that it is a disgrace to a Scout if, when he is with other people, they see anything big or little, near or far, high or low, that he has not already seen for himself.

CAMPING.—Scouts must, of course, be accustomed to living in the open; they have to know how to put up tents or huts for

themselves; how to lay and light a fire; how to cook their food; how to tie logs together to make bridges and rafts; how to find their way by night, as well as by day, in a strange country, and so on.

But very few fellows learn or practise these things when they are living in civilised places, because they get comfortable houses to sleep in, and their food is prepared and cooked for them.

Well, when one of these fellows goes out into the jungle, or tries to go scouting, he finds himself unable to do any of these things and suffers accordingly.

And Scoutcraft, mind you, comes in useful in any line of life that you like to take up. Football doesn't matter a hang—though it is a jolly good game to play, and comes in useful to a certain extent in training a fellow's eye, nerve, and temper. But, as the American would say, "it isn't a circumstance" to scouting, which teaches a fellow to be a man.

[Make each boy lay a fire in his own way and light it. After failures, show them the right way (i.e. delicate use of dry chips and shavings, and sticks in a pyramid), and make them do it again. Also teach them how to tie knots. See Chapter III.]

CHIVALRY.—In the old days the Knights were the scouts of Britain, and their rules were very much the same as the Scout Law which we have now. And very like what the ancient Rajputs had, too.

They considered that their honour was the most sacred thing to uphold; they would not do a dishonourable thing, such as telling a lie or stealing: they would really rather die than do it. They were always ready to fight and to be killed in upholding their king, or their religion, or their honour.

Each Knight had a small following of a squire and some men-at-arms, just as our Patrol Leader has his second and four or five Scouts.

The Knight's patrol used to stick to him through thick and thin, and all carried out the same idea as their leader—namely: Their honour was sacred.

They were loyal to God, and their king, and to their country.

They were particularly courteous and polite to all women and children, and infirm people.

They were helpful to everybody.

They gave money and food where it was wanted, and saved up their money in order to do so.

They taught themselves the use of arms in order to protect their religion and their country against enemies.

They kept themselves strong and healthy and active in order to be able to do these things well.

You boys of India have some splendid examples among the heroes of your national history and stories. In Britain we have the example of the old Knights.

One great point about them was that every day they had to do a good turn to somebody, and that is one of our rules. When you get up in the morning, remember that you have got to do a good turn for someone during the day; tie an extra knot in your handkerchief or dhoti to remind yourself of it; and when you go to bed at night think to whom you did the good turn.

If you should ever find that you had forgotten to do it, you must do two good turns the next day instead. Remember that by your Scout's promise you are on *your honour* to do it.

A good turn need only be a very small one; if it is only to put a pice into a poor-box, or to help an old woman to cross the street, or to make room on a seat for someone, or to give water to a thirsty horse, or to remove a bit of plantain skin off the path where it is likely to throw people down, it is a good turn. But one must be done every day, and it only counts as a good turn when you do not accept any reward in return.

SAVING LIFE.—Then, too, there are the Indian heroes of modern times. During the great war against Germany many Indian soldiers won and received the highest honour for bravery that the King-Emperor can give, the Victoria Cross—the little bronze cross given to soldiers and sailors who specially distinguish themselves in action under fire.

Here is the official report of how 1012 Sepoy Isher Singh of the 28th Punjabis won the Victoria Cross for most conspicuous bravery and devotion to duty on the 10th April, 1921, near Haidari Kach, Waziristan. When the convoy protection troops were attacked, this Sepoy was No. 1 of a Lewis gun section. Early in the action he received a very severe gunshot wound in the chest, and fell beside his Lewis gun. Hand-to-hand fighting having commenced, the British officer, Indian officer, and all the Havildars of his company were either killed or wounded, and his Lewis gun was seized by the enemy.

Calling up two other men, he got up, charged the enemy, recovered the Lewis gun, and, although bleeding profusely, again got the gun into action.

When his Jemadar arrived he took the gun from Sepoy Isher Singh and ordered him to go back and have his wound dressed. Instead of going right back, the Sepoy went to the Medical Officer, and was of great assistance in pointing out where the wounded were and in carrying water to them. He made in-

numerable journeys to the river and back for this purpose. On one occasion, when the enemy fire was very heavy, he took the rifle of a wounded man and helped to keep down the fire. On another occasion he stood in front of the Medical Officer who was dressing a wounded man, thus shielding him with his body. It was over three hours before he finally submitted to be evacuated, being then too weak from loss of blood to object.

His gallantry and devotion to duty were beyond praise. His conduct inspired all who saw him.

There is a companion medal to the Victoria Cross, and that is the Albert Medal for those who are not soldiers, and who distinguish themselves in saving life in peace time. And there is the Stanhope Medal for civilian gallantry, and the Edward Medal for gallantry in mines, the Royal Humane Society's medals, and Mr. Carnegie's Heroes Fund, as well as our Scout's Gallantry medals.

And I think the man who wins these medals, as he does in the sudden appalling accidents which occur in big cities, mines, and factories, in everyday life, is no less a hero than the soldier who rushes into the thick of the fight to rescue a comrade amid all the excitement and glamour of the battle.

Since the Scouts started twenty-three years ago, nearly 2000 have won medals for life-saving, and I hope that many more will do the same.

It is certain that very many of you will at one time or another get a chance of it if you are prepared to seize the opportunity. That is, you must *be prepared* for it; you should know what to do the moment an accident occurs—and do it then and there.

It is not enough to read about it in a book and think that you know how to do it—but you must actually practise, and practise pretty often, the actual things to be done; such as how to cover your mouth and nose with a wet handkerchief to enable you to breathe in smoke, how to tear a sheet into strips and make a rope for escaping from fire, how to open a manhole to let air into a gassy sewer, how to lift and carry an insensible person, how to collar, save, and revive apparently drowned people, and so on.

When you have learnt all these things you will have confidence in yourself, so that when an accident happens and everybody is in a state of fluster, not knowing what to do, you will quietly step out and do the right thing.

[Teach the Scouts how to drag an insensible man through smoke, gas, etc. Also how to cover nose and mouth with wet handkerchief. Divide them off into pairs, and each in turn act as insensible patient to be rescued by his comrade.]

ENDURANCE.—To carry out all the duties and work of a Scout properly a fellow has to be strong, healthy, and active. And he can make himself so if he takes a little care about it.

It means a lot of exercise, like playing games, running, walking, cycling, and so on.

A Scout has to sleep very much in the open, and a boy who is accustomed to sleep with his window shut will probably suffer, like many a tenderfoot has done, by catching cold and rheumatism when he first tries sleeping out. The thing is always to sleep with your windows open, hot and cold, and you will never catch cold. Personally I cannot sleep with my window shut or with blinds down, and when living in the country I always sleep outside the house, summer and winter alike. A soft bed and too many blankets make a boy dream bad dreams, which weaken him.

A short go of Indian, Swedish, or ju-jitsu exercises every morning and evening is a grand thing for keeping you fit—not so much for making showy muscles as to work all your internal organs [*Explain*], and to work up the circulation of the blood in every part of you.

A good rub down daily with a wet rough towel, even if you cannot get a bath, is what every real Scout takes, and is of the utmost importance.

Scouts breathe through the nose, not through the mouth; in this way they don't get thirsty; they don't get out of breath so quickly; they don't suck into their insides all sorts of microbes or seeds of disease that are in the air; and they don't snore at night, and so give themselves away to an enemy.

"Deep breathing" exercises are of great value for developing the lungs, and for putting fresh air (oxygen) into the blood, provided that they are carried out in the open air, and are not overdone so as to injure the heart, etc. For deep breathing the breath must be taken in slowly and deeply through the nose, not through the mouth, till it opens out the ribs to the greatest extent, especially at the back; then, after a time, it should be slowly and steadily breathed out again without strain. But the best deep breathing after all is that which comes naturally from plenty of running exercise.

Alcohol is now shown to be quite useless as a health-giving drink, and it is mere poison when a man takes much of it. A man who is in the habit of drinking beer, wine, or spirits in strong doses every day is not the slightest use for scouting, and very little use for anything else.

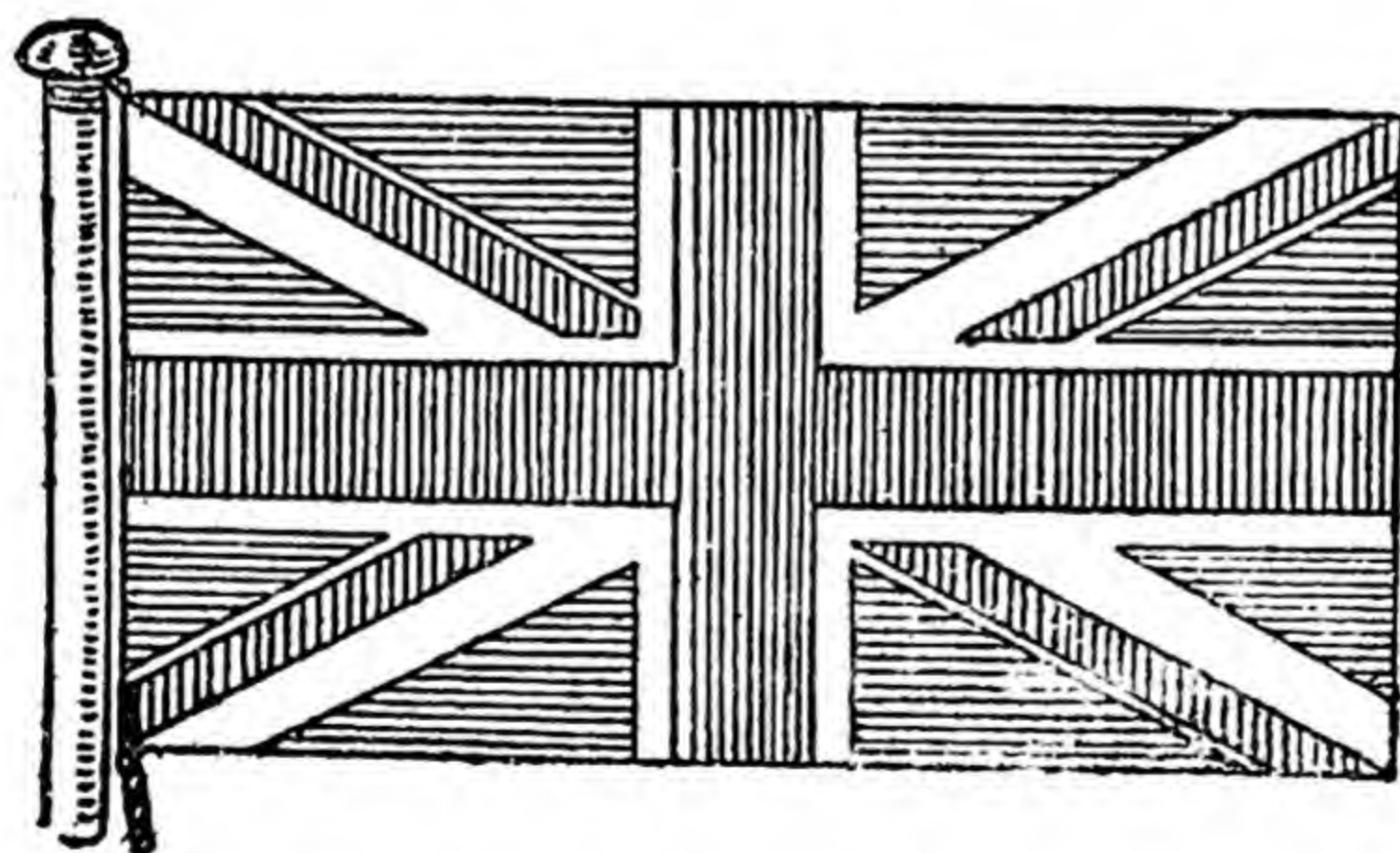
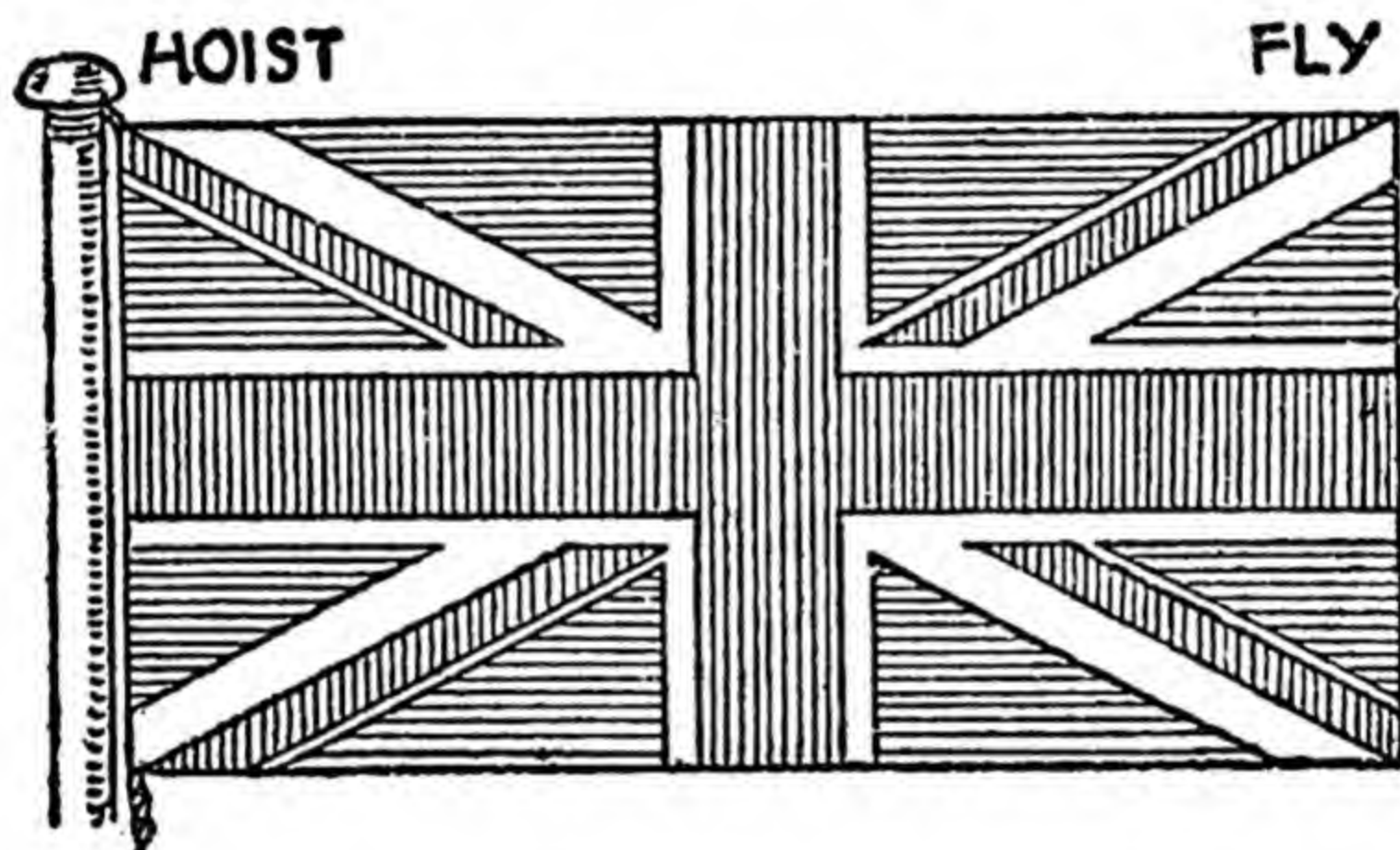
Similarly a man who smokes much. The best war scouts don't smoke because it weakens their eyesight; it sometimes makes

them shaky and nervous; it spoils their noses for smelling (which is of great importance at night), and the glow of their pipe or even the scent of tobacco carried on them at night, gives them away to watchful enemies. They are not such fools as to smoke. No boy ever began smoking because he liked it, but because he thought it made him look like a grown-up man. As a matter of fact it generally makes him look a little ass.

[Show ju-jitsu or Indian or Swedish extension motions—one or two exercises only to begin with. Also deep breathing.]

How to Fly the Commonwealth Flag

RIGHT WAY UP



UPSIDE DOWN

How Not to Fly the Commonwealth Flag

PATRIOTISM.—You belong to a grand old country with a splendid history of its own, older than any of the other nations which,

with it, form the Commonwealth known as the British Commonwealth of Nations.

Almost every race, every kind of man, in the world furnishes subjects to the King-Emperor.

This vast Commonwealth did not grow of itself out of nothing; it was made by men, such as you are preparing to be, by dint of hard work and hard fighting, at the sacrifice of their lives—that is, by their hearty patriotism.

People say that we have no patriotism nowadays, and that therefore our Commonwealth will fall to pieces like the great Roman Empire did, because its citizens became selfish and lazy, and only cared for amusements. I am not so sure about that. I am sure that if you boys will keep the good of your country in your eyes *above everything else* she will go on all right. But if you don't do this there is very great danger, because we have many enemies abroad.

Therefore, in all that you do, remember to think of your country first; don't spend the whole of your time and money on games and sweets merely to amuse *yourself*, but think first how you can be of use in helping your country and the Commonwealth, and, when you have done that, you can justly and honestly sit down and enjoy yourself in your own way. Perhaps you don't see how a mere small boy can be of use to India; but by becoming a Scout and carrying out the Scout Laws every boy can be of use. And the public services rendered during the Great War by the Scouts fully prove this.

"Country first, self second," should be your motto. Probably, if you ask yourself truly, you will find you have at present got them just the other way about.

I hope, if it is so, that you will from this moment put yourself right and remain so always. Patriot first, player second. Don't be content, like the Romans were, and some people now are, to pay other people to play your football or to fight your battles for you. Do something yourself to help in keeping the flag flying.

If you take up Scouting in that spirit, you will be doing something; take it up, not merely because it amuses you, but because by doing so you will be fitting yourself to help your country. Then you will have in you the true spirit of patriotism, which every boy ought to have if he is worth his salt.

[Show the Union Jack. Explain its history and composition, and which is the right way of flying it. See Chapter IX.]

"The Scouter" is the official organ for Scoutmasters, Secretaries, etc., published monthly. Price 3d. postage 1½d.'

"The Scout," 2d. weekly, postage 1d. is the official paper for the boys.

Winter's Stob; or, the Elson Murder

[*Note: The following story, which in the main is true, is a sample of a story that should be given by the Instructor illustrating generally the duties of a Boy Scout.*]

A brutal murder took place many years ago in the North of England; and the murderer was caught, convicted, and hanged chiefly through the scoutcraft of a shepherd boy.



OBSERVING THE MURDERER'S BOOTS

WOODCRAFT.—The boy, Robert Hindmarsh, had been up on the moor tending his sheep, and was finding his way home over a wild out-of-the-way part of the hills, when he passed a tramp sitting on the ground with his legs stretched out in front of him eating some food.

OBSERVATION.—The boy in passing noticed his appearance, and especially the peculiar nails in the soles of his boots.

CONCEALMENT.—He did not stop and stare, but just took these things in at a glance as he went by without attracting much attention from the man, who merely regarded him as an ordinary boy not worth his notice.

DEDUCTION.—When he got near home, some five or six miles away, he came to a crowd round a cottage, where they had found the old woman (Margaret Crozier) who inhabited it lying murdered. All sorts of guesses were being hazarded as to who had done the deed, and suspicion seemed to centre on a small gang of three or four gipsies who were going about the country robbing and threatening death to anyone who made any report of their misdeeds.

The boy heard all these things, but presently he saw some peculiar footprints in the little garden of the cottage; the nail-marks agreed with those he had seen in the boots of the man on the moor, and he naturally deduced from these that the man might have something to do with the murder.

CHIVALRY.—The fact that it was a helpless old woman who had been murdered made the boy's chivalrous feeling rise against the murderer, whoever he might be.

PLUCK AND SELF-DISCIPLINE, ALACRITY.—So, although he knew that the friends of the murderer might kill him for giving information, he cast his fears on one side and went at once and told the constable of the footmarks in the garden, and where he could find the man who had made them—if he went immediately.

HEALTH AND STRENGTH.—The man up on the moor had got so far from the scene of the murder, unseen (except by this one small boy), that he thought himself safe, and never thought of the boy being able to walk all the way to the scene of the murder and then to come back, as he did, with the police. So he took no precautions.

But the boy was a strong, healthy hill-boy, and did the journey rapidly and well, so that they found the man and captured him without difficulty.

The man was Willie Winter, a gipsy.

He was tried, found guilty, and hanged at Newcastle. His body was then brought and hung on a gibbet near the scene of the murder, as was the custom in those days, and the gibbet still stands to this day. Two of the gipsies who were his accomplices were caught with some of the stolen property, and were also executed at Newcastle.

KIND-HEARTEDNESS.—But when the boy saw the murderer's body hanging there on the gibbet he was overcome with misery at having caused the death of a fellow-creature.

SAVING LIFE.—However, the magistrate sent for him and complimented him on the great good he had done to his fellow-countrymen—probably saving some of their lives—by ridding the world of such a dangerous criminal.

DUTY.—He said: “You have done your duty, although it caused you personally some danger and much distress. Still, you must not mind that—it was your duty to the King to help the police in getting justice done, and duty must always be carried out regardless of how much it costs you, even if you have to give up your life.”

EXAMPLE.—Thus the boy did every part of the duty of a Boy Scout without ever having been taught.

He exercised—

Woodcraft.

Observation, without being noticed.

Deduction.

Chivalry.

Sense of duty.

Endurance.

Kind-heartedness.

He little thought that the act which he did entirely of his own accord would years afterwards be held up as an example to you other boys in teaching you to do your duty. In the same way, you should remember your acts may be watched by others after you, and taken as an example, too. So try to do your duty the right way on all occasions.

CAMP FIRE YARN. No. 3

TESTS

TENDERFOOT—LAW—PROMISE—INVESTITURE

Tenderfoot Test

BEFORE he becomes a Scout a boy must pass the Tenderfoot Test. This is a simple test just to show that he is worth his salt and means to stick to it. It is nothing very difficult and you will find all you want to know in this book.

Here are the requirements:—

- Must be between 11 and 18 years of age, and know
- (1) The Scout Law and Promise, and understand their meaning.
- (2) The Signs and Salutes.
- (3) How to fly the Union Flag (and in States, the State Flag) and the Scout Flag.
- (4) The uses of the Scout staff, indicated in Scout Chart No. 24.
- (5) The following knots: reef, sheet bend, clove hitch, bow-line, round turn and two half hitches, sheepshank; and understand their respective uses.
- (6) How to whip the end of a rope.
- (7) How to tie a turban neatly and quickly where the Troop uses it as the Head-dress.

When you have satisfied your Scoutmaster that you can do all these things and do them properly, you will be invested as a Scout and be entitled to wear the Scout badge in the button-hole of your coat and on the left breast of your shirt when in uniform.

Scout Law

Scouts, all the world over, have unwritten laws which bind them just as much as if they had been printed in black and white.

They come down to us from old times.

We have chivalry or rules of the Knights of the Middle Ages. The Red Indians in America have their laws of honour; the Zulus, the Indians, the European nations—all have their ancient codes.

The following are the rules which apply to Boy Scouts, and which you promise to obey when you are enrolled as a Scout, so it is as well that you should know all about them.

The Scouts' motto is:

B E P R E P A R E D ,

which means you are always to be in a state of readiness in mind and body to do your DUTY.

Be Prepared in Mind by having disciplined yourself to be obedient to every order, and also by having thought out beforehand any accident or situation that might occur, so that you *know* the right thing to do at the right moment, and are willing to do it.

Be Prepared in Body by making yourself strong and active and *able* to do the right thing at the right moment, and do it.

The Scout Law

1. A SCOUT'S HONOUR IS TO BE TRUSTED.

If a Scout says "On my honour it is so," that means that it is so, just as if he had made a most solemn promise.

Similarly, if a Scout officer says to a Scout, "I trust you on your honour to do this," the Scout is bound to carry out the order to the very best of his ability, and to let nothing interfere with his doing so.

If a Scout were to break his honour by telling a lie, or by not carrying out an order exactly when trusted on his honour to do so, he may be directed to hand over his Scout badge, and never to wear it again. He may also be directed to cease to be a Scout.

2. A SCOUT IS LOYAL to the King, his Country, his officers, his parents, his employers, or those under him. He must stick to them through thick and thin against anyone who is their enemy or who even talks badly of them.

3. A SCOUT'S DUTY IS TO BE USEFUL AND TO HELP OTHERS. And he is to do his duty before anything else, even though he gives up his own pleasure, or comfort, or safety to do it. When in difficulty to know which of two things to do, he must ask himself, "Which is my duty?" that is, "Which is best for other people?"—and do that one. He must Be Prepared at any time to save life, or to help injured persons. And *he must try his best to do at least one good turn to somebody every day.*

4. A SCOUT IS A FRIEND TO ALL, AND A BROTHER TO EVERY OTHER SCOUT, NO MATTER TO WHAT SOCIAL CLASS THE OTHER BELONGS.

Thus, if a Scout meets another Scout, even though a stranger to him, he must speak to him, and help him in any way that he can, either to carry out the duty he is then doing, or by giving him food, or, as far as possible, anything that he may be in want of. A Scout must never be a SNOB. A snob is one who looks down upon another because he is poorer, or who is poor and resents another because he is rich. A Scout accepts the other man as he finds him, and makes the best of him.

"Kim," the Boy Scout, was called by the Indians "Little friend of all the world," and that is the name that every Scout should earn for himself.

5. A SCOUT IS COURTEOUS: That is, he is polite to all—but especially to women and children, and old people and

invalids, cripples, etc. And he must not take any reward for being helpful or courteous.

6. A SCOUT IS A FRIEND TO ANIMALS. He should save them as far as possible from pain, and should not kill any animal unnecessarily, for it is one of God's creatures.

7. A SCOUT OBEYS ORDERS of his parents, patrol leader, or Scoutmaster without question.

Even if he gets an order he does not like he must do as soldiers and sailors do, and as he would do for his Captain in a football team, he must carry it out all the same *because it is his duty*; and after he has done it he can come and state any reasons against it: but he must carry out the order at once. That is discipline.

8. A SCOUT SMILES AND WHISTLES under all difficulties. When he gets an order he should obey it cheerily and readily, not in a slow, hang-dog sort of way.

Scouts never grouse at hardships, nor whine at each other nor grumble when put out, but go on whistling and smiling.

When you just miss a train, or someone treads on your favourite corn—not that a Scout ought to have such things as corns—or under any annoying circumstances, you should force yourself to smile at once, and then whistle a tune, and you will be all right.

The punishment for swearing or using bad language is for each offence a mug of cold water to be poured down the offender's sleeve by the other Scouts. It was the punishment invented by the old British scout, Captain John Smith, three hundred years ago.

9. A SCOUT IS THRIFTY, that is, he saves every pice he can and puts it into the bank, so that he may have money to keep himself when out of work, and thus not make himself a burden to others; or that he may have money to give away to others when they need it.

10. A SCOUT IS CLEAN IN THOUGHT, WORD, AND DEED, that is, he looks down upon a silly youth who talks dirt, and he does not let himself give way to temptation either to talk it or to think, or to do anything dirty.

A Scout is pure and clean-minded and manly.

Scout Promise

At the Investiture you will have to make the Scout Promise in front of the rest of the Troop.

The Scout Promise is:—

“On my honour I promise that I will do my best—

1. To do my duty to God and the King-Emperor and my Country.
2. To help other people at all times.
3. To obey the Scout Law.”

This is a very difficult promise to keep, but it is a most serious one and no boy is a Scout unless he does his best to keep his promise. All promises are important things and should never be broken, but when you promise on your honour to do a thing you would rather die than break such a promise. So you see Scouting is not only fun provided for you, but it also requires a lot from you and I know I can trust you to do everything you possibly can to keep your Scout Promise.

Scout's Salute and Secret Signs

The three fingers held up (like the three points of a Scout's badge) is the Scout Salute and reminds a Scout of his three promises,



1. To do his duty to God and the King-Emperor and his Country.
2. To help others.
3. To obey the Scout Law.

All wearers of the Scout badge salute each other once a day. The first to salute should be the first to see the other Scout, irrespective of rank. Scouts will always salute, as a token of respect, at the hoisting of the Union Flag; at the playing of the National Anthem; to Scout Flags, when carried ceremonially; and to all funerals.

On these occasions, if the Scouts are acting under orders, they obey the orders of the officer in charge as regards saluting or standing to the alert. If a Scout is not acting under orders he should salute independently. In all cases, officers if covered should salute.

The hand salute is only used when a Scout is not carrying his staff, and is always made with the right hand.

When carrying a staff the salute shown on page 203 is used for all occasions, and the Scout Sign is made with the left hand. When in uniform a Scout salutes whether he is wearing a hat or not, with one exception, namely, at religious services, when all Scouts must stand at the alert, instead of saluting.

Saluting when carrying a staff is done by bringing the left arm smartly across the body in a horizontal position, the fingers showing the Scout sign just touching the staff.

A man once told me that "he was an Englishman, and just as good as anybody else, and he was blowed if ever he would raise a finger to salute his so-called 'betters'; he wasn't going to be a slave and kow-tow to them, not he!" and so on.

That is a churlish spirit, which is very common among fellows who have not been brought up as Scouts.

I didn't argue with him, but I might have told him that he had got hold of the wrong idea about saluting.

A salute is merely a sign between men of standing. It is a privilege to be able to salute anyone.

In the old days the freemen of England were all allowed to carry weapons, and when one met another each would hold up his right hand to show that he had no weapon in it, and that they met as friends. So also when an armed man met a defenceless person or a lady.

Slaves or serfs were not allowed to carry weapons, and so had to slink past the freemen without making any sign.

Nowadays people do not carry weapons; but those who would have been entitled to do so, such as knights, esquires, and men-at-arms, that is, anyone living on their own property or earning their own living, still go through the form of saluting each other by holding up their hand to their cap, or even taking it off.

"Wasters" are not entitled to salute, and so should slink by, as they generally do, without taking notice of the freemen or wage-earners.

To salute merely shows that you are a right sort of fellow and mean well to the others; there is nothing slavish about it.

If a stranger makes the Scout's sign to you, you should acknowledge it at once by making the sign back to him, and then shake hands with the **LEFT HAND**. If he then shows his Scout's badge, or proves that he is a Scout, you must treat him as a brother-Scout, and help him in any way you can.

Investiture of Scouts

Suggested Ceremonial for a recruit to be invested as a Scout.

The Troop is formed in a horseshoe formation, with Scoutmaster and Assistant Scoutmaster in the gap.

The recruit with his Patrol Leader stands just inside the circle, opposite to the Scoutmaster. The Assistant Scoutmaster holds the staff and hat (if worn) of the recruit. When ordered to come forward by the Scoutmaster, the Patrol Leader brings the recruit to the centre. The Scoutmaster then asks: "Do you know what your honour is?"

The recruit replies: "Yes. It means that I can be trusted to be truthful and honest." (Or words to that effect.)

"Do you know the Scout Law?"—"Yes."

"Can I trust you, on your honour, to do your best—

1. To do your duty to God and the King-Emperor and your Country?
2. To help other people at all times?
3. To obey the Scout Law?"

Recruit then makes the Scout sign, and so do the whole Troop whilst he says:

"On my honour I promise that I will do my best—

1. To do my duty to God and the King-Emperor and my Country.
2. To help other people at all times.
3. To obey the Scout Law."

Scoutmaster: "I trust you, on your honour, to keep this promise. You are now one of the great brotherhood of Scouts."

The Assistant Scoutmaster then puts on his hat (if he wears one), and gives him his staff.

The Scoutmaster shakes hands with him with the left hand.

The new Scout faces about and salutes the Troop.

The Troop salute.

The Scoutmaster gives the word, "To your patrol, quick march."

The Troop shoulder staves, and the new Scout and his Patrol Leader march back to their patrol.

When taking this promise the Scout will stand holding his right hand raised level with his shoulder, palm to the front, thumb resting on the nail of the little finger, and the other three fingers upright, pointing upwards.

This is called "The Scout Sign" and is only given at the making of the Promise, or as a greeting. When raised to the forehead, it is the "Salute."

CAMP FIRE YARN. No. 4

SCOUT UNIFORM—WAR SONGS—PATROL SYSTEM—GAMES

THE Scout uniform is very like what my men used to wear when I commanded the South African Constabulary; they knew what was comfortable, serviceable, and a good protection against the weather; so Scouts have much the same uniform.

Starting at the top, a Scout may go bare-headed, or a turban or a sola topi may be worn or the broad-brimmed khaki hat, which is a good protection from the sun and rain. The hat has four dents in it, at the front, back, and sides.

Then the scarf which is folded into a triangle with the point at the back of the neck. Every Group has its own scarf colour, and as the honour of your Group is bound up in the scarf, you must be very careful to keep it clean and tidy. It may be fastened at the throat by a knot or a woggle, which is some form of ring made of cord, metal, or bone, or anything you like. The scarf is very useful for an emergency bandage or making a ladder, etc.

There are four different coloured shirts or jerseys allowed—khaki, grey, blue, or green, and each Group chooses which it will have. They are fine free-and-easy things and nothing could be more comfortable when the sleeves are rolled up, and all Scouts have them rolled up, unless it is very cold or their arms become too sunburnt, as a sign that they are ready to carry out their motto, "Be Prepared." Your badges are sewn on to your shirt or jersey, but before washing it, take off the badges and sew them on again neatly afterwards.

Shorts may be blue or khaki (Scottish Scouts may wear the kilt and sporran). They give freedom to the legs and ventilation. Another advantage is that when the ground is wet, you can go about without stockings and none of your clothes gets damp. Damp clothes are dangerous and would soon make you ill.

Any plain stockings may be worn and they are kept up by garters with green tabs showing below the turn-over of the stocking top.

No Scout is properly dressed without a staff. A staff is part of his equipment and is a thick stick about as high as your nose. It should be marked in feet and inches and will come in useful for anything from keeping back a crowd to building a bridge. If you get the chance, cut your own, but remember to get permission first.

Badges

When you have been invested as a Scout you can go on to the next grade, that of Second-class Scout. For this you will learn the beginnings of many useful subjects. No Scout will want to remain second class for longer than he need and so you will become a First-class Scout as soon as you can. This will mean hard work tackling Signalling, Map-reading, Hiking, Ambulance, and many other things. At the same time you can win proficiency badges for your hobbies. Details of all these tests are to be found in the booklet Policy, Organisation and Rules which Headquarters publishes every year.

Scout's War Songs

1. *The Scout's Chorus.* This is a chant that the Zulus used to sing to their Chief.

To be shouted on the march, or as applause at games, meetings, etc. Must be sung exactly in time.

Leader: Een gonyâma—gonyâma.

Chorus: Invooboo.

Yah bô! Yah bô!

Invooboo.

The meaning is—

Leader: "He is a lion!"

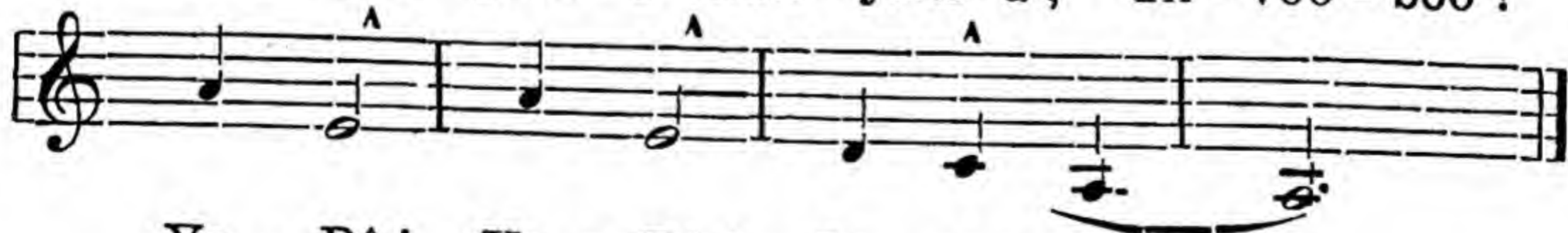
Chorus: "Yes! he is better than that; he is a hippopotamus!"

SOLO (*Leader*).

CHORUS.



Een - gon - yâm - a Gon - yâm - a ; In - voo - boo !



Ya - Bô! Ya - Bô! In - voo - boo . . .

2. *The Scout's Rally.*

To be shouted as a salute, or in a game, or at any time.

Leader: Be prepared!

Chorus: Zing-a-Zing!

Bom! Bom!

(Stamp or bang something at the "Bom! Bom!")

SOLO (*Leader*).

CHORUS.



Be pre - pared. Zing - a - zing! Bom! Bom!

3. *The Scout's Call.*

For scout to whistle to attract attention of another scout.

SONGS FOR SCOUTS. Compiled by SIR WALFORD DAVIES for Wembley, 1924, and general use. Price 6d. (postage 2d.).

SONGS FOR SCOUTS (2nd series), Nos. 1 to 12 Booklets each containing eight songs. Price 1d. each (postage 2d.).

The official Scout's marching song is Paul Rubens' "Be Prepared" (obtainable from Headquarters). Price 2s. (postage 2d.).

NOTE TO INSTRUCTORS

Although the war dance and songs may seem at first sight to be gibberish—especially to those who have never had much to do with boys—yet there is a certain value underlying them as a corrective of self-consciousness.

If you want, for instance, to get discipline among your lads it means their constantly bottling up some energy that requires an occasional vent or safety-valve. A war dance supplies such vent, but still in a certain disciplined way.

Also it forms an attraction to wilder spirits who would never join a band of quieter boys.

Mr. Tomlin, "the hooligan tamer," catches and gets his lads in hand entirely by the force of energetic singing and action in chorus.

Most schools and colleges have their "Ra-ra-ra" choruses, of which "Zing-a-zing: bom! bom!" is a type.

The Patrol System

Each Troop is divided into patrols of about eight boys, and the main object of the Patrol System is to give real responsibility to as many boys as possible with a view to developing their character. If the Scoutmaster gives his Patrol Leader real power, expects a great deal from him, and leaves him a free hand in carrying out his work, he will have done more for that

boy's character expansion than any amount of school training could ever do.

The Court of Honour is a most valuable aid to this end if fully made use of.

A Court of Honour is formed of the Scoutmaster and the Patrol Leaders, or, in the case of a small Troop, of the Patrol Leaders and Seconds. In many Courts the Scoutmaster attends the meetings but does not vote.

The Court of Honour decides rewards, punishments, programmes of work, camps, and other questions affecting Troop management.

The members of the Court of Honour are pledged to secrecy; only those decisions which affect the whole Troop, e.g. appointments, competitions, etc., would be made public.

Patrol Leaders have in many cases formed themselves into a Court of Honour and carried on the Troop in the absence of the Scoutmaster.

A Word to Patrol Leaders

I want you Patrol Leaders to go on and train your patrols in future entirely yourselves, because it is possible for you to get hold of each boy in your patrol and make a good fellow of him. It is no use having one or two brilliant boys and the rest no good at all. You should try to make them all fairly good. The most important step to this is your own example, because what you do yourselves, your Scouts will do also. Show them that you can obey orders whether they are given by word of mouth or merely rules that are printed or written, and that you carry them out, whether your Scoutmaster is present or not. Show them that you can get badges for proficiency in different handicrafts, and your boys will with very little persuasion follow your lead.

But remember that you must give them the *lead* and not the *push*.

Patrol Signs

Each Troop is named after the place to which it belongs. Each patrol in that Troop is named after an animal. It is a good plan to choose only animals and birds found in the district. Thus the 33rd Bombay Troop may have four patrols which are respectively the Sea-gulls, the Hawks, the Ravens, the Bulls.

Each Scout in a patrol has his regular number, the Patrol Leader being No. 1, the second No. 2, and the Scouts have the consecutive numbers after these. Scouts usually work in pairs as comrades, Nos. 3 and 4 together, Nos. 5 and 6 together, and Nos. 7 and 8.

48 SCOUTING FOR BOYS IN INDIA

Each patrol chooses its own motto, which generally applies in some way to the patrol-animal.

Each Scout in the patrol has to be able to make the call of his patrol animal—thus every Scout in the “Hawks” must be able to imitate the cry of the hawk. This is the sign by which Scouts of a patrol can communicate with each other when hiding or at night. No Scout is allowed to imitate the call of any patrol except his own. The Patrol Leader calls up the patrol at any time by sounding his whistle and uttering the call of the patrol.

Also when a Scout makes signs on the ground for others to read he also draws the head of the patrol-animal. Thus if he wants to show that a certain road should not be followed he draws a sign across it, “Not to be followed,” and adds the head of his patrol-animal to show which patrol discovered that the road was no good, and his own number to the left of the head to show which Scout discovered it, thus:

Each patrol leader has a small white flag on his staff with the head of his patrol animal shown on it on both sides.

All these signs Scouts must be able to draw according to the patrol to which they belong.

[Practise with a stick on sand or mud and warn against using chalk on walls, gate posts, etc.]

These are some signs which Scouts use to show the way.

Blazed Tree.

Stones.

Shrub.

Grasses.

Mark.



These all mean “This is the way.”

Blazed Tree.

The signs in this row mean “Turn to the right.”

Stones.

Shrub.

Grasses.

Mark.



This way to water.

SOME PATROL SIGNS AND CALLS



ALLIGATOR.
Harsh Bellow—"Hoo-ah-er."
 GREEN AND KHAKI.



ANTELOPE.
High-pitched Roar—"Miaw ok."
 DARK BLUE AND WHITE



BADGER.
Cry, like a stoat, in a high tone through the teeth—"Cheet-tt-tt."
 MAUVE AND WHITE.



BAT.
Very High Squeak—"Pitz-pitz."
 LIGHT BLUE AND BLACK



BEAR.
Growl—"Boorrr."
 BROWN AND BLACK.



BEAVER.
Slap made by clapping hands.
 BLUE AND YELLOW.



BITTERN.
Cry—"Karr-Karr."
 GREY AND GREEN.



BLACKBIRD.
Cry—"For For For Yee."
 BLACK AND KHAKI.



BUFFALO.
Lowing (same as Bull) "Um-maouw."
 DARK GREY



BULL.
Lowing—"Um-maouw."
 RED.



BULLDOG.
Growl—"Graa-ow."
 LIGHT BLUE AND BROWN.



CAPERCAILLIE.
Cry—"Petter Peller Peller"
 BROWN AND GREY.



CAT.
Cry—"Meeaow."
GREY AND BROWN.



COBRA.
Hiss—"Pssst."
ORANGE AND
BLACK.



COCKEREL.
Cry—"Cock-a-
doodle-doo."
RED AND BROWN.



CUCKOO.
Call—"Cook-
koo."
GREY.



CURLEW.
Whistle—"Curley."
GREEN.



DOVE.
Call—"Coo-oo-oo."
GREY AND WHITE.



EAGLE.
Very shrill cry—"Kreeee."
GREEN AND BLACK.



ELEPHANT.
Trumpeting Bellow—
"Trer-awmp-awmp-er."
PURPLE AND WHITE.



FOX.
Bark—"Ha-ha."
YELLOW AND GREEN.



GARGANEY.
Cry—"Heh." (nasal).
BROWN AND GREEN.



GOLDEN PLOVER.
Cry—"Whistle up and
Down."
ORANGE AND GREY.



GROUSE.
Cry—"Go back, Go
back, Go back."
DARK AND LIGHT
BROWN.



HAWK.
Cry (same as
Eagle)—
"Kreeee."
PINK.



HERON.
Cry—
"Quashk."
GREEN AND
GREY.



HIPPO.
Hiss—
"Brrusssh."
PINK AND BLACK.



HORSE.
Whinney—
"Hee-e-e-e."
BLACK AND WHITE.



HOUND.
Bark—
"Bawow-wow."
ORANGE.



HYENA.
Laughing Cry—
"Oowah-oowah-wah."
YELLOW AND WHITE.



JACKAL.
Laughing Cry—
"Wah-wah-wah-
wah-wah."
GREY AND BLACK.



KANGAROO.
Call—"Coo-ee."
RED AND GREY.



KINGFISHER.
Cry—"Chip
Chip Chip."
KINGFISHER BLUE.



LION.
Call—"Eu-ugh."
YELLOW AND RED.



MONGOOSE.
Squeak—
"Cheep."
BROWN AND
ORANGE.



NIGHTJAR.
Cry—"Churr-r-r-r-r"
(with tongue in roof
of mouth)
BLACK AND BUFF.



OTTER.
Cry—"Hoi-oi-
oick."
BROWN AND
WHITE.



OWL.
Whistle—
"Koot-koot-koo."
BLUE.



PANTHER.
Tongue inside of
mouth—"Keeook."
YELLOW.



PEACOCK.
Cry—"Bee-oik."
GREEN AND BLUE.



PEEWIT.
Whistle—"Tewitt."
GREEN AND WHITE.



PHEASANT.
Cry—"Cock Kerr."
BROWN AND YELLOW.



POCHARD.
Cry—"Err Err."
CHESTNUT BROWN AND GREY.



RAM.
Bleat—"Ba-a-a."
BROWN.



RATTLESNAKE.
Rattle a pebble in a small potted-meat tin.
PINK AND WHITE.



RAVEN.
Cry—"Kar-kaw."
BLACK.



RHINO.
Roar—"War-war."
ORANGE AND DARK BLUE.



SEA-GULL.
Mew—"Wee-wee-wee."
LIGHT BLUE AND SCARLET.



SEAL.
Call—"Hark."
RED AND BLACK.



SPRINGBOK.
Cry—"Eugh Eugh."
SCARLET AND YELLOW.



SQUIRREL.
Cry—"Nutt Nutt Nutt."
GREY AND DARK RED.



STAG.
Roar—"Baow."
VIOLET AND BLACK.



STONECHAT.
Cry—Clicking two
pebbles together.
CHESTNUT BROWN
AND BLACK.



STORK.
Cry—"Korrr."
BLUE AND WHITE.



SWAN.
Cry—"S.S.S.S."
GREY AND SCARLET.



SWIFT.
Scream—"Quee."
DARK BLUE.



TIGER.
Purr—"Grrao."
VIOLET.



WIDGEON.
Cry—"Whee-ou."
KHAKI.



WILD BOAR.
Grunt—"Broof-broof."
GREY AND PINK.



WOLF.
Howl—"How-ooooo."
YELLOW AND BLACK.



WOODPECKER.
Laugh—Chattering Yell—
"Heearfle-arfle-arfa."
GREEN AND VIOLET.



WOOD PIGEON.
Call—"Book-hooroo."
BLUE AND GREY.

BOOK TO READ

"Patrol Calls and Signs." By H. Mortimer Batten. Price 1s. 6d. nett. Postage 3d.

Scout signs on the wall or ground, etc., close to the right-hand side of the road. These should never be made where they will damage or disfigure private property.



Road to be followed.



Letter hidden three paces from here in the direction of the arrow.



This path not to be followed.



"I have gone home."



XV
LN

(Signed) Patrol Leader of the Ravens Fifteenth
Lucknow Troop.

At night sticks with a wisp of grass round them or stones should be laid on the road in similar forms so that they can be felt with the hand or bare foot.

[*Practise this.*]

SCOUT GAMES

SCOUT MEETS SCOUT

IN TOWN OR COUNTRY

Single Scouts, or complete patrols or pairs of Scouts, to be taken out about two miles apart, and made to work towards each other, either alongside a road, or by giving each side a landmark to work to, such as a steep hill or big tree, which is directly behind the other party, and will thus ensure their coming together. The patrol which first sees the other wins. This is signified by the Patrol Leader holding up his patrol flag for the umpire to see, and sounding his whistle. A patrol need not keep together, but that patrol wins which first holds out its flag, so it is well for the Scouts to be in touch with their Patrol Leaders by signal, voice, or message.

Scouts may employ any ruse they like, such as climbing into trees, hiding in carts, etc., but they must not dress up in disguise unless specially permitted.

This game may also be practised at night.

DISPATCH RUNNERS

A Scout is sent out to take a note to some well-known spot, say, the post office in a neighbouring town or district. He will there get the note stamped with the postmark of the office and return. The rest of the Scouts are posted by their Leader to prevent him getting there by watching all the roads and likely paths by which he can come, but none may be nearer to the post office than two hundred yards. The dispatch runner is allowed to use any disguise and any method of travelling that he can hit upon.

In the country the game may similarly be played, the Scout being directed to go to a certain house or other specified spot.

KIM'S GAME

Place about twenty or thirty small articles on a tray, or on the table or floor, such as two or three different kinds of buttons, pencils, corks, rags, nuts, stones, knives, string, photos—anything you can find—and cover them over with a cloth or coat.

Make a list of these, and make a column opposite the list for each boy's replies. Like this:

| <i>List.</i> | <i>Rama.</i> | <i>Sadiq.</i> | <i>Smith.</i> | <i>Feroz.</i> | <i>Roy.</i> | <i>Das.</i> |
|----------------------|--------------|---------------|---------------|---------------|-------------|-------------|
| <i>Walnut</i> | | | | | | |
| <i>Button</i> | | | | | | |
| <i>Black button</i> | | | | | | |
| <i>Red rag</i> | | | | | | |
| <i>Yellow rag .</i> | | | | | | |
| <i>Black rag ...</i> | | | | | | |
| <i>Knife</i> | | | | | | |
| <i>Red pencil ..</i> | | | | | | |
| <i>Black pencil</i> | | | | | | |
| <i>Cork</i> | | | | | | |
| <i>String knot.</i> | | | | | | |
| <i>Plain string.</i> | | | | | | |
| <i>Blue bead ...</i> | | | | | | |

Then uncover the articles for one minute by your watch, or while you count one hundred and twenty at the rate of "quick march." Then cover them over again.

Take each boy separately and let him whisper to you each of the articles that he can remember, and mark it off on your scoring sheet.

The boy who remembers the greatest number wins the game.

MORGAN'S GAME

(Played by the 21st Dublin Co. Boys' Brigade)

Scouts are ordered to run to a certain advertisement hoarding where an umpire is already posted to time them. They are each allowed to look at this for one minute, and then to run back to headquarters and report to the Instructor all that was on the hoarding in the way of posters, etc.

DEBATES, TRIALS, ETC.

A good exercise for a winter's evening in the clubroom is to hold a debate on any subject of topical interest, the Instructor acting as chairman. He will see that there is a speaker on one side prepared beforehand to introduce and support one view of the subject, and that there is another speaker prepared to expound another view. After hearing them, he will call on the others present in turn to express their views. And in the end he takes the votes for and against the motion.

At first boys will be very shy of speaking unless the subject selected by the Instructor is one which really interests them and takes them out of themselves.

After a debate or two they get greater confidence, and are able to express themselves coherently, and also pick up the proper procedure for public meetings, such as seconding the motion, moving amendments, obeying chairman's ruling, voting, according votes of thanks to chair, etc. etc.

In place of a debate a mock trial may be of interest as a change.

For instance, the story of the murder given on page 35 might form the subject of trial.

The Instructor would appoint himself to act the judge, and detail boys to the following parts:

- Prisoner . . . William Winter.
- Witness . . . Boy, Robert Hindmarsh.
- „ . . . Police Constable.
- „ . . . Villager.
- „ . . . Old woman (friend of the murdered woman).
- Counsel for prisoner.
- „ prosecution.
- Foreman and jury (if there are enough Scouts).

Follow as nearly as possible the procedure of a court of law. Let each make up his own evidence, speeches, or cross-examination according to his own notions and imaginations, the evidence to be made up on the lines of the story, but in greater detail. Do not necessarily find the prisoner guilty unless the prosecution prove their case to the jury.

In your summing up bring out the fact of the boy (Hindmarsh) having carried out each part of the duty of a Scout, in order to bring home its lesson to the boys.

UNPREPARED PLAYS

Give the plot of a short, simple play, and assign to each player his part, with an outline of what he has to do and say.

And then let them act it, making up the required conversation as they go along

This develops the power of imagination and expression on points kept in the mind, and is a valuable means of education.

It is well before starting to act a play in this way to be a little less ambitious, and to make two or three players merely carry out a conversation on a given topic leading up to a given point, using their own words and imagination in doing so.

Indian boys are, I know, particularly good at acting such plays. I saw them doing it splendidly in Madras.

SCOUT'S WAR DANCE

Scouts form up in one line with Leader in front, each holding his staff in the right hand, and his left on the next man's shoulder.

Leader sings the Eengonyama song. Scouts sing chorus, and advance to their front a few steps at a time, stamping in unison on the long notes.

At the second time of singing they step backwards.

At the third, they turn to the left, still holding each other's shoulders, and move round in a large circle, repeating the chorus until they have completed the circle.

They then form into a wide circle, into the centre of which one steps forward and carries out a war dance, representing how he tracked and fought with one of his enemies. He goes through the whole fight in dumb show, until he finally kills his foe, the Scouts meantime still singing the Eengonyama chorus and dancing on their own ground. So soon as he finishes the fight, the Leader starts the "Be Prepared" chorus, which they repeat three times in honour of the Scout who has just danced.

Then they recommence the Eengonyama chorus, and another Scout steps into the ring, and describes in dumb show how he stalked and killed a wild buffalo. While he does the creeping up and stalking the animal, the Scouts all crouch and sing their chorus very softly, and as he gets more into the light with the beast, they simultaneously spring up and dance and shout the chorus loudly. When he has slain the beast, the Leader again gives the "Be Prepared" chorus in his honour, which is repeated three times, the Scouts banging their staffs on the ground at the same time as they stamp "Bom ! bom !"

At the end of the third repetition, "Bom ! bom !" is repeated the second time.

The circle then close together, turn to their left again, grasping shoulders with the left hand, and move off, singing the Eengonyama chorus, or, if it is not desired to move away, they break up after the final "Bom ! bom !"

The Eengonyama song should be sung in a spirited way, and not droned out dismally like a dirge.

AN INDIAN GAME

SUKHADI

To find "It" players stand in a row, holding one end of the staff in their hands, the other end resting on the ground slightly in front of them. They then shoot their staffs as far along the ground to their front as possible.

The player whose staff goes the furthest distance is "It."

His staff is left on the ground. The others hold theirs by one end with both hands and push and toss about "It's" staff with the other end, "It" endeavouring to tag any one in the act. For "safety" the players must have the end of their staffs on any stone lying around. Anyone touched by "It" without having his staff in this position lays down his staff and becomes "It," while the former "It" becomes a player.



CHAPTER II

Campaigning

CAMP FIRE YARN. No. 5

LIFE IN THE OPEN

ON THE VELDT—EXPLORATION—BOAT CRUISING—MOUNTAINEERING
—PATROLLING—NIGHT WORK—FINDING THE NORTH

THE boys of the Zulu and the Swazi tribes in South Africa learn to be scouts before they are allowed to be considered men, and they do it in this way: When a boy is about fifteen or sixteen he is taken by the men of his village, stripped of all clothes, and painted white from head to foot, and he is given a shield and one assegai or small spear, and he is turned out of the village and told that he will be killed if anyone catches him while he is still painted white. So the boy has to go off into the jungle and mountains and hide himself from other men until the white paint wears off, and this generally takes about a month; so that all this time he has to look after himself and stalk game with his one assegai, and kill it and cut it up; he has to light his fire by means of rubbing sticks together in order to cook his meat; he has to make the skin of the animal into a covering for himself; and he has to know what kind of wild roots, berries, and leaves are good for food as vegetables. If he is not able to do these things he dies of starvation, or is killed by wild animals. If he succeeds in keeping himself alive, and is able to find his way back to his village, he returns when the white paint has worn off, and is then received with great rejoicings by his friends and relations, and is allowed to become a soldier of the tribe, since he has shown that he is able to look after himself.

And in South America the boys of the Yaghan tribe—down in the cold, rainy regions of Patagonia—wear no clothes, and before they are allowed to consider themselves men they have to undergo a test of pluck, which consists in the boy driving a

spear deep into his thigh and smiling all the time in spite of the pain.

It is a cruel test, but it shows that these savages understand how necessary it is that boys should be trained to manliness and not be allowed to drift into being poor-spirited wasters who can only look on at men's work.

The training which we are now doing as Scouts is intended to fill that want as far as possible. If every boy works hard at this course and really learns all that we try to teach him, he will, at the end of it, have some claim to call himself a Scout and a man, and will find if ever he goes on service, or abroad, that he will have no difficulty in looking after himself and in being really useful to his country.

An old Canadian scout and trapper, over eighty years of age, Bill Hamilton, wrote a book called *My Sixty Years in the Plains*, describing the dangers of that adventurous line of life. The chief danger was that of falling into the hands of the Red Indians. "To be taken prisoner was to experience a death not at all to be desired. A slow fire is merciful beside other cruelties practised by the Indians. I have often been asked why we exposed ourselves to such danger? My answer has always been that there was a charm in the open-air life of a scout from which one cannot free himself after he has once come under its spell. Give me the man who has been raised among the great things of Nature; he cultivates truth, independence, and self-reliance; he has generous impulses; he is true to his friends, and true to the flag of his country."

I can fully endorse what this old scout has said, and, what is more, I find that those men who come from the farthest frontiers of the Commonwealth—from what we should call a rude and savage life—are among the most generous and chivalrous of their race, especially towards women and weaker folk. They become "gentle men" by their contact with Nature.

Mr. Roosevelt, late Vice-President of the Boy Scouts of America, also believed in outdoor life. When returning from his hunting trip in East Africa he inspected some Boy Scouts in London, and expressed great admiration for them. He wrote:

"I believe in outdoor games, and I do not mind in the least that they are rough games, or that those who take part in them are occasionally injured. I have no sympathy with the overwrought sentiment which would keep a young man in cotton wool. The out-of-doors man must always prove the better in life's contest. When you play, play hard; and when you work, work hard. But do not let your play and your sport interfere with your study."

I knew an old Boer who, after the South African War, said that he could not live in the country with the British, because when they arrived in the country they were so "stom," as he called it—i.e. so utterly stupid when living on the veldt that they did not know how to look after themselves, to make themselves comfortable in camp, to kill their food or to cook it, and they were always losing their way in the bush; he allowed that after six months or so the English soldiers got to learn how to manage for themselves fairly well if they lived so long, but that they often died, and they generally died through blundering about at the business end of the mule.

The truth is that, being brought up in a civilised country, soldiers and others have no training whatever in looking after themselves out on the veldt, or in the backwoods, and the consequence is that when they go abroad or on a campaign they are for a long time perfectly helpless, and go through a lot of hardship and trouble which would not occur had they learned, while boys, how to look after themselves both in camp and when on patrol. They are just a lot of "tenderfoots."

They have never had to light a fire or to cook their own food: that has always been done for them. At home, if they wanted water they merely had to go to a well, and had no idea of how to set about finding water in a desert place by looking at the grass, or bush, or by scratching at the sand till they began to find signs of dampness; and if they lost their way, or did not know the time, they merely had to "ask a policeman." They had always found houses to shelter them, and beds to lie in. They had never to manufacture these for themselves, not to make their own boots or clothing. That is why a "tenderfoot" talks of "roughing it in camp;" but living in camp for a Scout who knows the game is by no means "roughing it." He knows how to make himself comfortable in a thousand small ways, and then, when he does come back to civilisation, he enjoys it all the more for having seen a contrast; and even there he can do very much more for himself than the ordinary mortal, who has never really learned to provide for his own wants. The man who has had to turn his hand to many things, as the Scout does in camp, finds that when he comes into civilisation he is more easily able to obtain employment, because he is ready to turn his hand to whatever kind of work may turn up.

Exploration

A good form of Scout work can be got in India by Scouts going about either as patrols on an exploring expedition, or in pairs like knight-errants of old on a pilgrimage through the

country to find people wanting help and to help them. This can equally well be done with bicycles.

Scouts in carrying out such a tramp should never, if possible, sleep under a roof—that is to say, on fine nights they would sleep in the open wherever they may be; or, in bad weather, would get leave to occupy a verandah or shed.

You should on all occasions take a map with you, and find your way by it, as far as possible, without having to ask the way of passers-by. You would, of course, have to do your daily good turn whenever opportunity presented itself, but besides that, you should do good turns to villagers and others who may allow you the use of their sheds, and so on, as a return for their kindness.

As a rule you should have some object in your expedition; that is to say, if you are a patrol of town boys, you would go off with the idea of scouting some special spot, say a mountain, or a lake, or possibly some old temple or battlefield, or a seaside beach. Or you may be on your way to join one of the larger camps.

If, on the other hand, you are a patrol from the country, you can make your way up to a big town, with the idea of going to see its buildings, and its Zoological Gardens, circuses, museums, etc., if there are any. And you should notice everything as you go along the roads, and remember, as far as possible, all your journey, so that you could give directions to anybody else who wanted to follow that road afterwards. And make a map. Explorers, of course, keep a log or journal, giving a short account of each day's journey, with sketches or photos of any interesting things they see.

Boat Cruising

In those parts of India where it is possible, it is also an excellent practice for a patrol to take a boat and make a trip in that way through the country; but no one should be allowed in the boat who is not a good swimmer, because accidents are pretty sure to happen, and if all are swimmers it does not matter—in fact, it is rather a good experience than otherwise.

I once made such a cruise with two of my brothers. We took a small folding-up canvas boat, and went as far up the Thames in England as we could possibly get, till it became so narrow and small a stream that we were continually having to get out and pull our boat over fallen trees and stopped-up bits of river. Then we took the boat on the Avon, which rises near the source of the Thames, but flows to the westward, and here, again, we began where the river was very small, and gradually worked

our way down until it developed into a big stream, and so through Bath and Bristol on to the Severn. Then across the Severn and up the Wye into Wales. We carried with us our tents, stores, and cooking apparatus, so that we were able to live out, independent of houses the whole time. A more enjoyable trip could not be imagined, and the expense was very small.

Mountaineering

A good deal of interesting mountaineering can be done in the hills of India, if you're lucky enough to get there, and it brings out into practice all your scoutcraft to enable you to find your way, and to make yourself comfortable in camp.

You are, of course, continually losing your direction, because, moving up and down in the deep gullies of the mountain side, you lose sight of the landmarks which usually guide you, so that you have to watch your direction by the sun and by your compass, and keep on estimating in what direction your proper line of travel lies.

Then, again, in the higher hills you are very liable to be caught in clouds and mists, which are at all times upsetting to the calculations even of men who know every inch of the country. I had such an experience in Scotland one year, when, in company with a Highlander who knew the ground, we got lost in the mist. But supposing that he knew the way, I committed myself entirely to his guidance, and after going some distance I felt bound to remark to him that I noticed the wind had suddenly changed, for it had been blowing from our left when we started, and was now blowing hard on our right cheek. However, he seemed in no way nonplussed, and led on. Presently I remarked that the wind was blowing behind us, so that either the wind, or the mountain, or we ourselves were turning round. And eventually it proved as I suggested, that it was not the wind that had turned, or the mountain; it was ourselves who had wandered round in a complete circle, and were almost back at the point we started from within an hour.

Jungle often obscures the view with similar results.

The Scouts working on a mountain ought to practise the art of roping themselves together, as mountaineers do on icy slopes to save themselves from falling into holes in the snow and slipping down precipices. When roped together in this way, supposing that one man falls, the weight of the others will save him from going down into the depths.

When roped together each man has about 14 feet between himself and the next man. The rope is fastened round his waist

by a loop or bowline, the knot being on his left side. Each man has to keep back off the man in front of him, so that the rope is tight all the time; then if one falls or slips the others lean away from him with all their weight, and hold him up till he regains his footing. A loop takes up about 4 ft. 6 in. of rope, and should be a "bowline" at the ends of the rope, and an "overhand knot" or a "middleman's loop" for central men on the rope.

You will remember that this is what the Mount Everest expedition did.

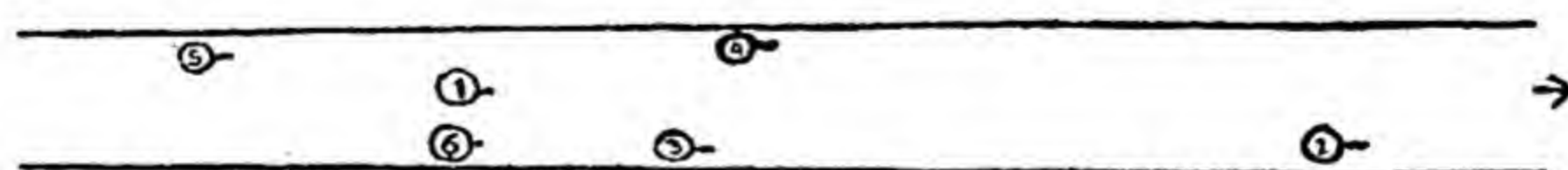
Patrolling

Scouts generally go about scouting in pairs, or sometimes singly, if more go together they are called a patrol. When they are patrolling the Scouts of a patrol hardly ever move close together; they are spread out so as to see more country, and so that, if cut off or ambuscaded by an enemy, they will not all get caught, but some will get away to give information. A



PATROL IN THE OPEN

patrol of six Scouts working in open country would usually move in this sort of formation, in the shape of a kite, with the Patrol Leader in the centre; if going along a street or road the patrol would move in a similar way, the flank Scouts keeping close to the hedges or walls. No. 2 Scout is in front, Nos. 3 and 4 to the right and left, No. 5 to the rear, and No. 6 with the Leader (No. 1) in the centre.



PATROL ON A ROAD OR STREET

Patrols when going across open country where they are likely to be seen by enemies or animals should get over it as quickly as possible, i.e. by moving at the Scout pace, walking and running alternately from one point of cover to another. As soon as they are hidden in cover they can rest and look round before making the next move. If as leading Scout you get out of sight of your

patrol, you should, in passing thick bushes, reeds, etc., bend branches or stems of reeds and grass every few yards, making the heads point *forward* to show your path, for in this way you can always find your way back again, or the patrol or anyone coming after you can easily follow up, and they can judge from the freshness of the grass pretty well how long ago it was you passed that way. It is always useful in unexplored countries to "blaze" trees—that means take a chip out of the bark with your axe or knife, or chalk marks upon walls, or make marks in the sand, or lay stones, or show which way you have gone by the signs which I have given you, but in cultivated country never blaze trees without permission.

When a Troop is marching as a body along a road it is well to "divide the road." That is, for the Scouts to move in a single file along each side of the road. In this way they don't suffer from dust; and they don't interfere with the traffic.

Night Work

Scouts must be able to find their way equally well by night as by day. In fact, military scouts in the Army work mostly by night, in order to keep hidden, and lie up during the day.

But unless they practise it frequently, fellows are very apt to lose themselves by night, distances seem greater, and landmarks are hard to see. Also you are apt to make more noise than by day, in walking along, by accidentally treading on dry sticks, kicking stones, etc.

If you are watching for an enemy at night, you have to trust much more to your ears than to your eyes, and also to your nose, for a Scout who is well practised at smelling out things, and who has not damaged his sense of smell by smoking, can often smell an enemy a good distance away. I have done it many times myself, and found it of the greatest value.

When patrolling at night, Scouts keep closer together than by day, and in very dark places, such as woods, etc., they should keep touch with each other by each catching hold of the end of the next Scout's staff.

When working singly the Scout's staff is most useful for feeling the way in the dark, and pushing aside dry branches, etc.

Scouts working apart from each other in the dark keep up communication by occasionally giving the call of their patrol animal. An enemy would thus not be made suspicious.

All Scouts have to guide themselves very much by the stars at night.

Finding the Way

Among the Red Indian scouts the man who was good at finding his way in a strange country was termed a "Pathfinder," which was with them a name of great honour, because a scout who cannot find his way is of very little use.

Many a "tenderfoot" has got lost in the veldt or forest, and has never been seen again, through not having learned a little scouting, or what is called "eye for country," when a boy. I have known many instances of it myself.

In one case a man got off a coach, which was driving through the bush in Matabeleland, for a few minutes, while the mules were being changed. He apparently walked off a few yards into the bush, and when the coach was ready to start they called for him in every direction, and searched for him, but were unable to find him; and at last, the coach, being unable to wait any longer, pursued its journey, leaving word for the lost man to be sought for. Full search was made for him; his tracks were followed as far as they could be, in the very difficult soil of that country, but he was not found for weeks afterwards, and then his dead body was discovered nearly fifteen miles away from where he started, and close to the road.

It often happens that when you are tramping along alone through the bush, or even in a town, you become careless in noticing what direction you are going in; that is, you frequently change it to get round a fallen tree, or some rocks, or some other obstacle, and having passed it, you do not take up exactly the correct direction again; a man's inclination somehow is to keep edging to his right, and the consequence is that when you think you are going straight, you are really not doing so at all; unless you watch the sun, or your compass, or your land marks, you are very apt to find yourself going round in a big circle after a short time.

In such a case a "tenderfoot," when he suddenly finds himself out of his bearings, and lost alone in the desert or forest, at once loses his head and gets excited, and probably begins to run, when the right thing to do is to force yourself to keep cool and give yourself something useful to do—that is, to track your own spoor back again; or, if you fail, start getting firewood for making signal fires to direct those who are looking for you.

The main point is not to get lost in the first instance.

Every old Scout on first turning out in the morning notices which way the wind is blowing.

When you start out for a walk or on patrol, you should notice which direction, by the compass, you start in, and also notice which direction the wind is blowing, as that would be a great help to you in keeping your direction, especially if you have not got a compass, or if the sun is not shining.

Then you should notice all landmarks for finding your way, that is, in the country notice any hills or prominent towers, temples, mosques, curious trees, rocks, gates, mounds, bridges, and so on; any points, in fact, by which you could find your way back again, or by which you could instruct anyone to go the same line which you have gone. If you notice your landmarks going out you can always find your way back by them, but you should take care occasionally to look back at them after passing them, so that you get to know their appearance for your return journey. The same holds good when you are in a town, or when you arrive in a new town by train; the moment you step out from the station notice where the sun is, or which way the smoke is blowing. Also notice your landmarks, which would be prominent: buildings, mosques, temples, factory chimneys, names of streets and shops, etc., so that when you have gone down numerous streets you can turn round and find your way back again to the station without any difficulty. It is wonderfully easy when you have practised it a little, yet many people get lost when they have turned a few corners in a town which they do not know.

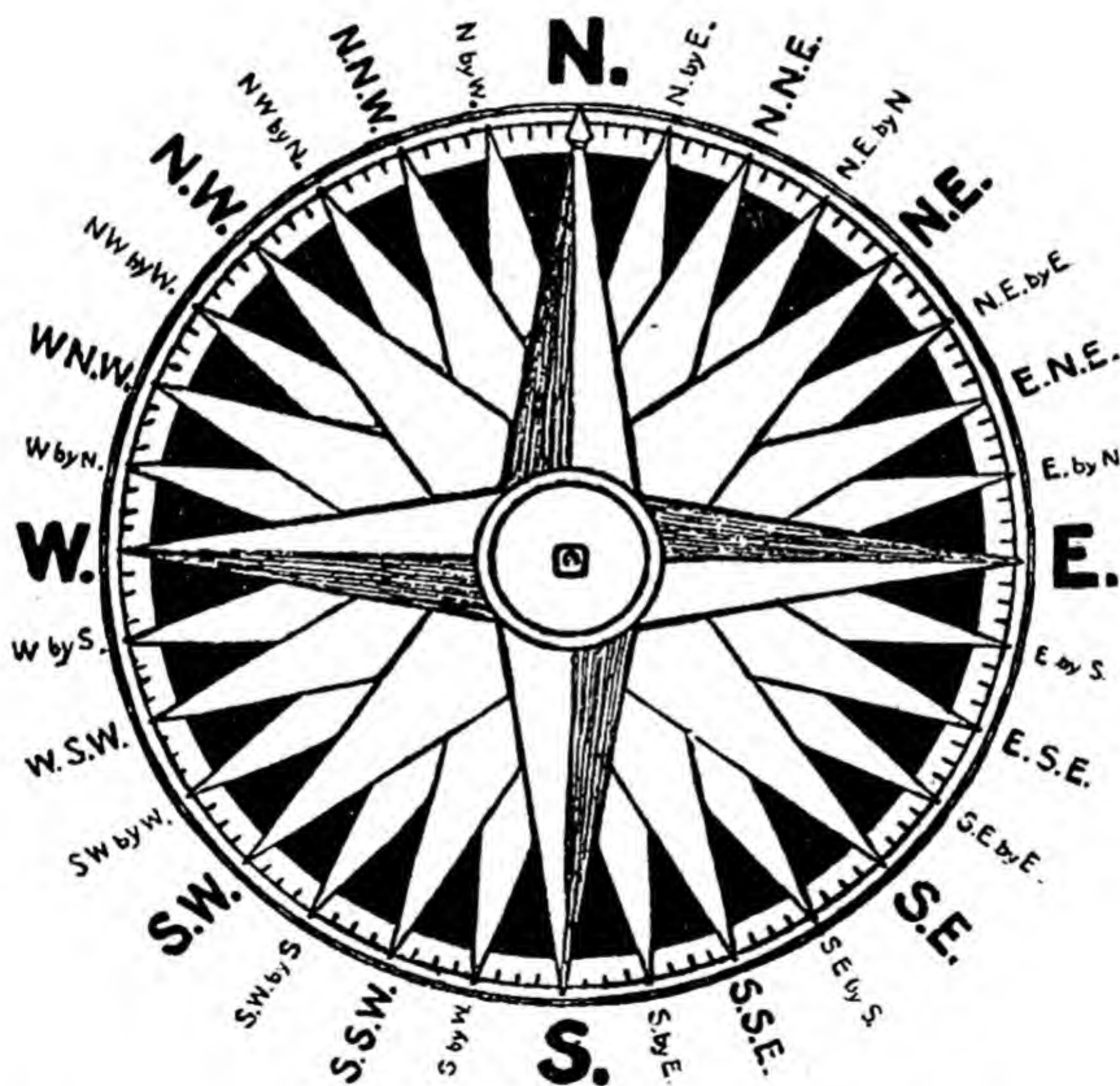
The way to find which way the wind is blowing if there is only very light air is to throw up little bits of dry grass, or to hold up a handful of light dust and let it fall, or to suck your thumb and wet it all round and let the wind blow on it, and the cold side of it will then tell you which way the wind is blowing. When you are acting as a Scout to find the way for a party you should move ahead of them and fix your whole attention on what you are doing, because you have to go by the very smallest signs, and if you get talking and thinking of other things you are very apt to miss them. Old Scouts are generally very silent people, from having got into this habit of fixing their attention on the work in hand. Very often you see that a "tenderfoot" cut for the first time, thinking that the leading Scout looks lonely, will go and walk or ride alongside of him and begin a conversation, until the Scout shows him by his manner or otherwise that he does not particularly want him there. On many steamers you see a notice, "Don't speak to the man at the wheel," and the same thing applies with a Scout who is guiding a party. When acting as Scout you must keep all your thoughts on the subject, like Kim did when Lurgan tried to mesmerise him.

Finding the North

Every sailor boy knows the points of the compass by heart, and so should a Scout. I have talked a good deal about the north, and you will understand that it is a most important help to a Scout in pathfinding to know the direction of the north.

If you have not a compass the sun will tell you by day where the north is, and the moon and the stars by night.

At six o'clock in the morning the sun is due east, at nine o'clock he is south-east, at noon he is south or overhead, at three o'clock in the afternoon he is south-west, and at six o'clock he is due west.



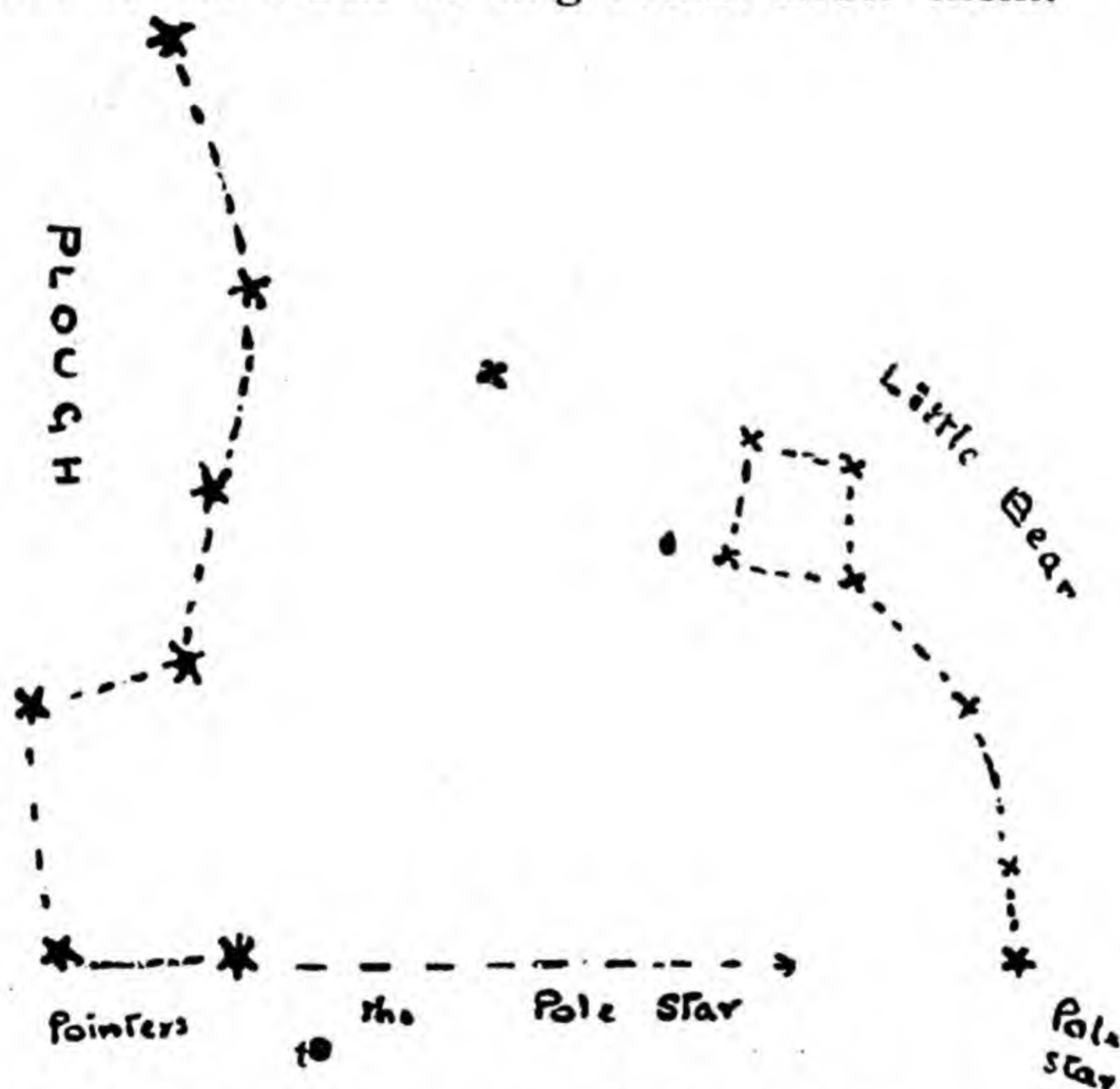
The Phœnicians who sailed round Africa in ancient times noticed that when they started the sun rose on their left-hand side—they were going south. Then they reported that they got to a strange country where the sun got up in the wrong quarter, namely on their right hand. The truth was that they had gone round the Cape of Good Hope and were steering north again up the east side of Africa.

To find the south at any time of day by the sun—hold your watch flat, face upwards, so that the sun shines on it. Turn it

round till the hour hand points at the sun. Then without moving the watch, lay the edge of a piece of paper or a pencil across the face of the watch so that it rests on the centre of the dial and points out half-way between the Figure XII and the hour hand. The line given by that pencil will be the true south and north line. This applies only in the Northern Hemisphere. In the Southern turn the XII, instead of the hand, to the sun, and the south and north line will then lie between the two as before.

[Make each boy find the south for himself with a watch.]

The stars appear to circle over us during the night, which is really due to our earth turning round under them.



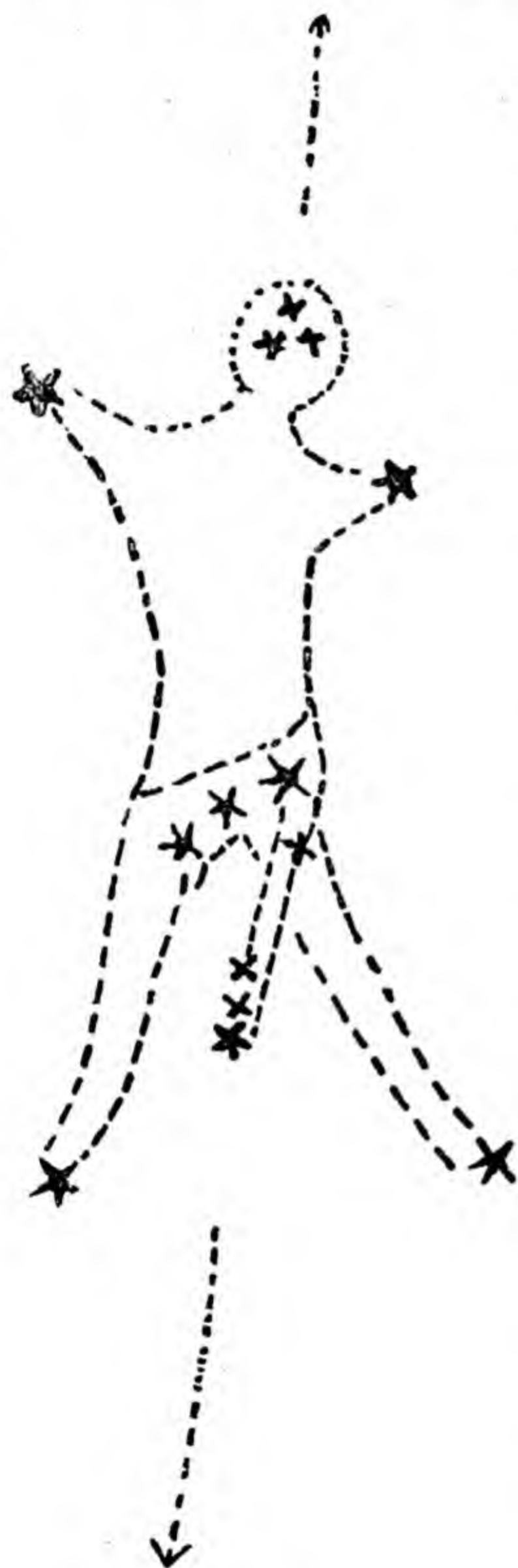
There are various groups which have got names given to them because they seem to make some kind of pictures or "sky-signs" of men and animals.

The "Plough" is an easy one to find, being shaped something like a plough. And it is the most useful one for a Scout to know, because in the northern part of the world it shows him exactly where the north is. The Plough is also called the "Great Bear," and the four stars in the curve make its tail. It is the only bear I know that wears a long tail.

The two stars in the Plough called the "Pointers" point out where the North or Pole Star is. All the stars and constellations move round, as I have said, during the night, but the Pole Star remains fixed in the north. There is also the "Little Bear" near

the Great Bear, and the last star in his tail is the North or Pole Star.

To North or Pole Star



To South

ORION AND HIS SWORD
ALWAYS POINT TO THE
NORTH AND SOUTH POLES

On the opposite side of the Pole Star from the Plough you will see Cassiopeia shaped like a W but with one V wider than the other. If you take a line bisecting the angle of the wide V it will pass close to the Pole Star. This is very useful as when the Plough is so low down that you can't see it Cassiopeia will be high up.

The sky may be compared to an umbrella over you. The Pole Star is where the stick goes through the centre of it.

A real umbrella has been made with all the stars marked on it in their proper places. If you stand under it and twist it slowly round you see exactly how the stars quietly go round, but the Pole Star remains steady in the middle.

Then another set of stars or "constellation," as it is called, represents a man wearing a sword and belt, and is named "Orion." It is easily recognised by the three stars in line, which are the belt, and three smaller stars in another line, close by, which are the sword. Then two stars to right and left below the sword are his feet, while two more above the belt are his shoulders, and a group of three small stars between them make his head.

Now the great point about Orion is that by him you always can tell which way the North or Pole Star

lies, and you can see him whether you are in the south or the north part of the world. You can't see the Great Bear when you are in the south, or the Southern Cross when you are in the north.

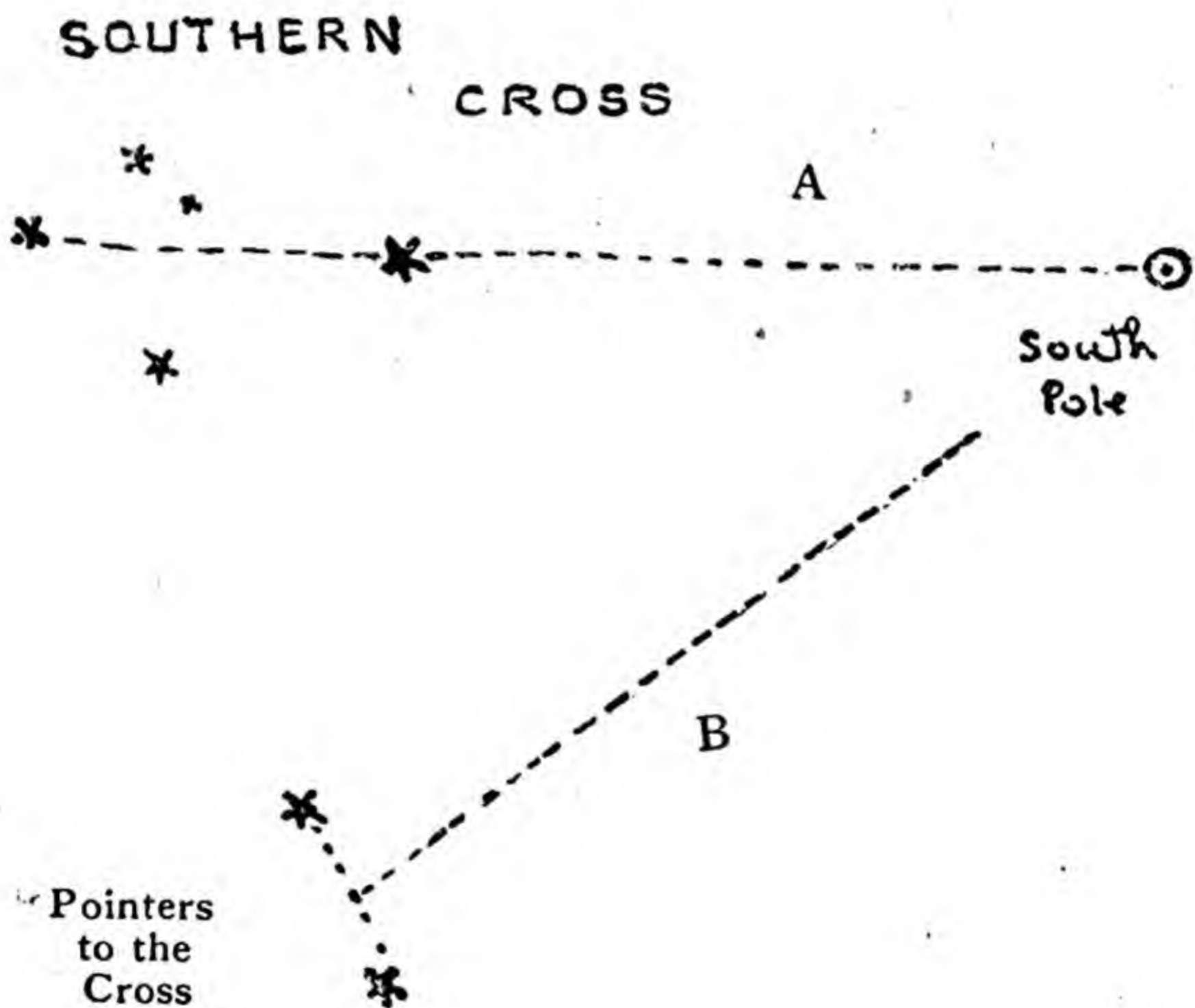
If you draw a line, by holding your staff against the sky, from the centre star of Orion's belt through the centre of his

head, and carry that line on through two big stars till it comes to a third, that third one is the North or Pole Star.

Roughly, Or'on's sword—the three small stars—points north.

The Zulus' scouts call Orion's belt and sword the "Ingolubu," or three pigs pursued by three dogs. The Masai in East Africa say that the three stars in Orion's belt are three bachelors being followed by three old maids. You see, Scouts all know Orion, though under different names.

On the south side of the world, that is in South Africa, South America, New Zealand, and Australia, the Plough or Great Bear is not visible, but the Southern Cross is seen. In the south-



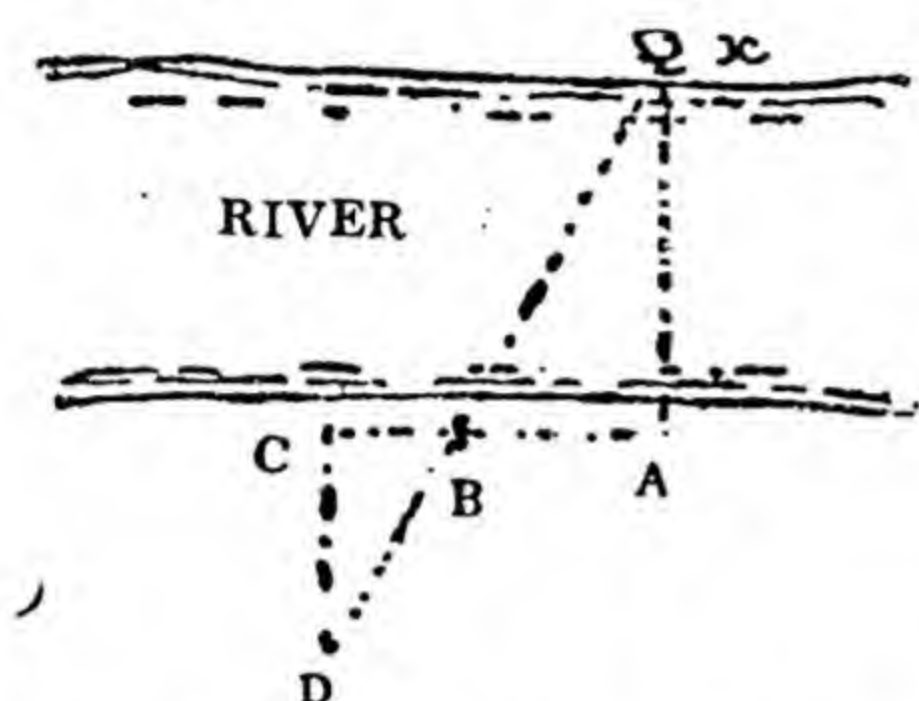
ern part of India both can be seen. The Southern Cross is a good guide as to where the exact south is, which, of course, tells a Scout just as much as the Great Bear in the north pointing to the North Star.

If you carry your eye along in the same direction A as the long stem of the cross for a distance of about three times its length, this point will be about due south (see diagram). Or if you imagine a line between the two "Pointers" and another imaginary line B standing upright on this first line so long that it cuts the imaginary line A forming the continuation of the stem, the point where A and B cut each other will be the south.

HINTS TO INSTRUCTORS

Practices in Pathfinding

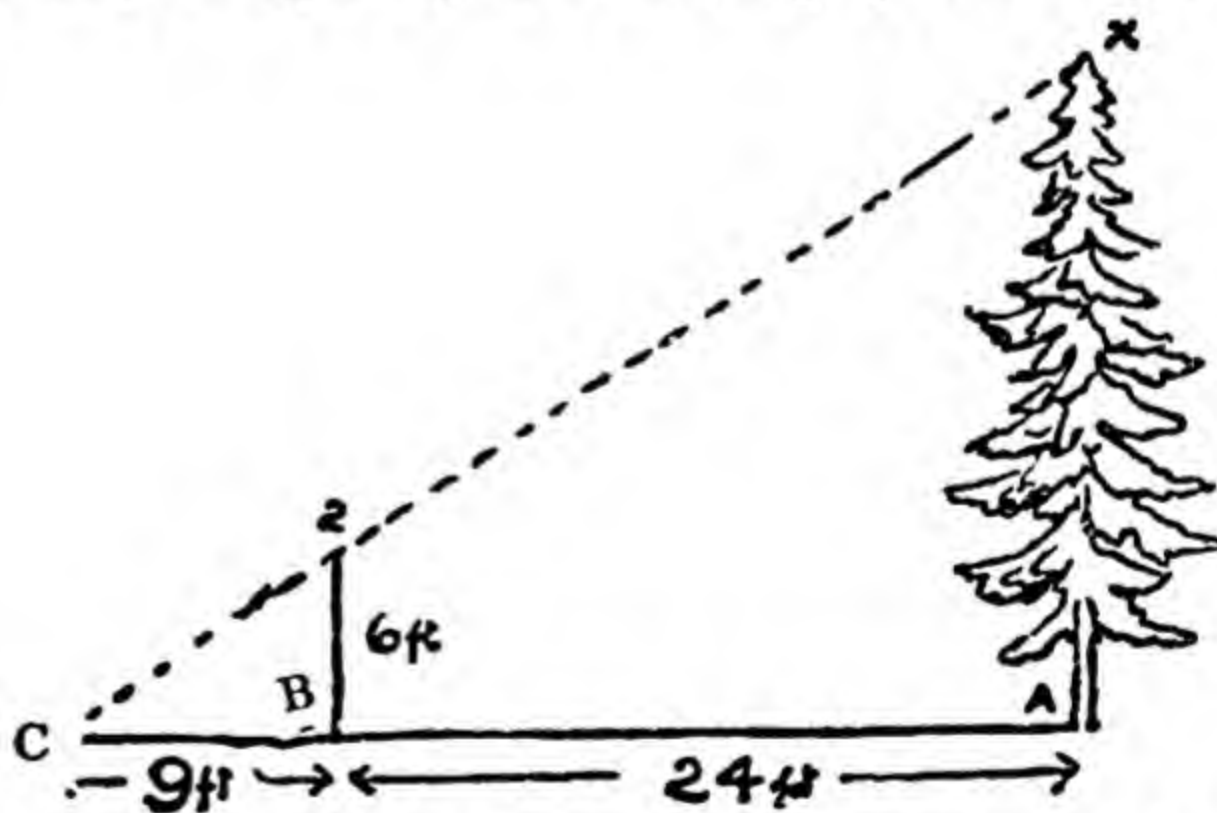
Teach the boys to recognise the Great Bear, Cassiopeia, and the Pole Star and Orion and the Southern Cross if visible; to judge time by the sun; find the south by the watch. Practise map reading and finding the way by the map; and mark off roads by blazing, broken branches, and signs drawn on the ground.



The way to estimate the distance across a river is to take an object X, such as a tree or a rock on the opposite bank; start off at right angles to it from A, and pace, say, ninety yards along your bank; on arriving at sixty yards, plant a stick or stone, B; on arriving at C, thirty yards beyond that, that is ninety from the

start, turn at right angles and walk inland, counting your paces until you bring the stick and the distant tree in line; the number of paces that you have taken from the bank CD will then give you the half distance across AX.

To find the height of an object, such as a tree (AX), or a house, pace a distance of, say, eight yards away from it, and there at B plant a stick, say, six feet high; then pace on until you arrive at a point where the top of the stick comes in line C with the top of the tree; then the whole distance AC from the foot is to AX, the height of the tree, the same as the distance BC, from the stick, is to the height of the stick; that is, if the whole distance AC is thirty-three feet, and the distance BC from the stick is nine (the stick being six feet high), the tree is twenty-two feet high.



Games in Pathfinding!

Instructor takes a patrol in patrolling formation into a strange town or into an intricate piece of strange country, with a cycling map. He then gives instructions as to where he wants

to go to, makes each Scout in turn lead the patrol, say, for seven minutes if cycling, fifteen minutes if walking. This Scout is to find the way entirely by the map, and points are given for ability in reading.

Mountain Scouting

This has been played by tourists' clubs in the English Lake District, and is very similar to the "Spider and Fly" game. Three hares are sent out at daybreak to hide themselves about in the mountains; after breakfast, a party of hounds go out to find them before a certain hour, say 4 p.m. If they find them, even with field-glasses, it counts, provided that the finder can say definitely who it was he spotted. Certain limits of ground must be given, beyond which anyone would be out of bounds, and therefore disqualified.

FIND THE NORTH.—Scouts are posted thirty yards apart, and each lays down his staff on the ground pointing to what he considers the exact north (or south), without using any instrument, and steps back three paces away from his staff. The umpire compares each stick with the compass; the one who points nearest wins. This is a useful game to play at night, or on sunless days as well as sunny days.

HINTS TO INSTRUCTORS

PRACTICES

Practise roping Scouts together for mountain climbing. Practise (if boats available) coming alongside, making fast, sculling, punting, laying oars, coiling ropes, etc., and other details of boat management. Read barometer.

GAMES IN LIFE IN THE OPEN

NIGHT PATROLLING

Practise Scouts to hear and see by night by posting some sentries, who must stand or walk about, with whistles. Other Scouts should be sent out as enemies to stalk and kill them. If a sentry hears a sound he calls or whistles. Scouts must at once halt and lie still. The umpire comes to the sentry and asks which direction the sound came from, and, if correct, the sentry wins. If the stalker can creep up within 15 yards of the sentry without being seen, he deposits some article, such as a handkerchief, on the ground at the point, and creeps away again. Then he makes a noise for the sentry to sound an alarm, and when the umpire

comes up, he can explain what he has done. This can also be practised by day, the sentries being blindfolded.

BOOKS TO READ

"The Stars Night by Night," by J. H. Elgie, F.R.A.S. Price 1s. 6d. nett.

"An Easy Guide to the Constellations," by the Rev. James Gall. 1s. 3d. (Gall & Inglis.) Contains diagrams of the constellations.

"Astronomy for Boy Scouts," by T. W. Corbin. Price 1s. 6d. nett.

"Astronomy for Everybody," by Simon Newcomb. 5s. nett. (Publisher, Pitman.) Also books on Astronomy by Professors Ball, Heath, Maunder, and Flammarion.

"Two Little Savages," by Ernest Thompson Seton. 7s. 6d. nett. (Published by A. Constable & Co.)

"Mountaineering." Badminton Library. 9s. nett.

CAMP FIRE YARN. No. 6

SEA SCOUTS

I AM glad that some Boy Scouts are taking up "Sea-scouting," and by learning boat management and seamanship are also learning to take their place in the service of their country as seamen on our battleships, or in our great merchant service, or as lifeboatmen upon our coasts.

A ship can be either a heaven or a hell; it depends entirely on the fellows in her. If they are surly, inclined to grouse, and untidy, they will be an unhappy ship's company. If they are, like Scouts, cheerily determined to make the best of things, to give and take, and to keep their place tidy and clean, they will be a happy family and enjoy their life.

Watermanship

It is very necessary for a Scout to be able to swim, for he never knows when he may have to cross a river, to swim for his life, or to plunge in to save someone from drowning. So those of you who cannot swim should make it your business to begin at once and learn; it is not very difficult.

Also, a Scout should be able to manage a boat, to bring it properly alongside the ship or jetty, that is, either by rowing it or steering it in a wide circle so that it comes up alongside with its head pointing the same way as the bow of the ship or toward the current. You should be able to row one oar in time with the rest of the boat's crew, or to scull a pair of oars, or to scull a boat by screwing a single oar over the stern. In rowing, the object of feathering or turning the blade of the oar flat when it is out of the water is to save it from catching the wind and thereby checking the pace of the boat. You should know how

to throw a coil of rope so as to fling it on to another boat or wharf, or how to catch and make fast a rope thrown to you. Also you should know how to make a raft out of any materials that you can get hold of, such as planks, logs, water pots, kerosene oil tins, sacks of straw, and so on, for often you may want to cross a river with your food and baggage where no boats are available, or you may be in a shipwreck where nobody can make a raft for saving themselves. You should also know how to throw a lifebuoy to a drowning man.



These things can only be learned by practice.

The boys at the Church Mission School in Srinagar, Kashmir, who are trained on Scout lines, go in very strongly for boating and swimming. One feature about their boat races which I like, and which I should like to see copied by our schools and universities over in England, is that each boat has to capsize once during the race and the crew have to get on board again and bale her out as quickly as possible.

SEA SCOUTING PRACTICES

Boat management: rowing or sculling single-handed and with others; steering, sailing, swimming.

Knotting and splicing.

Build, repair, caulk, and paint a boat.

Principles of the engines and of steam or hydraulic winch, etc.

Knowledge of the different rigs of sailing vessels, and of the different classes of men-of-war.

Cutting out and sewing sails and own clothes.

Nautical songs, chanties, and hornpipe.

Climbing aloft.

Games

A WHALE HUNT

The whale is made of a big log of wood with a roughly-shaped head and tail to represent a whale. Two boats will usually carry out the whale hunt, each boat manned by one patrol—the Patrol Leader acting as captain, the second as bowman or harpooner, the remainder of the patrol as oarsmen. Each boat belongs to a different harbour, the two harbours being about a mile apart. The umpire takes the whale and lets it loose about half-way between the two harbours, and on a given signal, the two boats race out to see who can get to the whale first. The harpooner who first arrives within range of the whale drives his harpoon

into it, and the boat promptly turns round and tows the whale to its harbour. The second boat pursues, and when it overtakes the other, also harpoons the whale, turns round, and endeavours to tow the whale back to its harbour. In this way the two boats



have a tug-of-war; and eventually the better boat tows the whale, and possibly the opposing boat, into its harbour. It will be found that discipline and strict silence and attention to the captain's orders are very strong points towards winning the game. It shows, above all things, the value of discipline. The game is similar to one described in E. Thompson Seton's "Birchbark of the Woodcraft Indians."

SEA-SCOUTING GAMES.—Exploration; Whale hunt; Shipwreck; Cutting-out expedition; Slaves; Smugglers; Shipwreck display. (See "Scouting Games," price 1s. 6d.)

BOOKS TO READ

"Hearts of Oak," by Gordon Stables. Price 3s. 6d. (J. F. Shaw & Co.)

"In Empire's Cause," by E. Protheroe. Price 3s. 6d. nett. (Epworth Press.)

"The Cruise of the *Cachalot*," by Frank Bullen. Price 2s. 6d. nett. (J. Murray.)

"Sea Scouting and Seamanship for Boy Scouts", by W. Baden-Powell. Price 2s. 6d. nett.

HINTS TO INSTRUCTORS

Visit, if possible, H.M. man-of-war, ocean liner, or dockyard.

CAMP FIRE YARN. No. 7

SIGNALS AND COMMANDS

INFORMATION BY SIGNAL—HIDDEN DISPATCHES—SIGNAL FIRES—
WORDS OF COMMAND—WHISTLE AND FLAG SIGNALS

SCOUTS have to be very clever at passing news secretly from one place to another, or signalling to each other, and, if it should ever happen that an enemy got into India, the Boy Scouts would be of greatest value if they have practised this art.

Before the siege of Mafeking commenced, I received a secret message from some unknown friend in the Transvaal, who sent me news of the Boers' plans against the place, and the numbers that they were getting together of men, horses, and guns. This news came to me by means of a very small letter which was rolled up in a little ball, the size of a pill, and put inside a tiny hole in a rough walking-stick, and plugged in there with wax. The stick was given to a kaffir, who merely had orders to come into Mafeking and give me the stick as a present. Naturally, when he brought me this stick, and said it was from another white man, I guessed there must be something inside it, and soon found this very important letter.

Also I received another letter from a friend, which was written in Hindustani language, but in English writing, so that anybody reading it would be quite puzzled as to what language it was written in, but to me it was all as clear as daylight.

Then, when we sent letters out from Mafeking, we used to give them to kaffirs, who were able to creep out between the Boer outposts, and, once through the line of sentries, the Boers mistook them for their own men, and took no further notice of them. They carried their letters in this way. The letters were all written on thin paper in small envelopes, and half a dozen letters or more would be crumpled up tightly into a little ball, and then rolled up into a piece of lead paper, such as tea is packed in. The Scout would carry a number of these little balls in his hand, and hanging round his neck loosely by strings. Then if he saw he was in danger of being captured by a Boer, he would drop all his balls on the ground, where they looked exactly like so many stones, and he would notice landmarks from two or three points round about him, by which he would be able again to find the exact spot where the letters were lying; then he would walk boldly on until accosted by the Boer, who, if he searched him, would have found nothing suspicious about him. He would then wait about for perhaps a day or two until the coast was clear, and come back to the spot where the landmarks told him the letters were lying.

"Landmarks," you may remember, mean any object—like trees, mounds, rocks, or other details—which do not move away, and act as sign-posts for a Scout, who notices and remembers them.

Signalling

Captain John Smith was one of the first to make use of signals to express regular words, three hundred years ago.

He was then fighting on the side of the Austrians against the Turks.

He invented a system of showing lights at night with torches which when held in certain positions with each other meant certain words.

Several officers in the Austrian forces practised these signals till they knew them.

On one occasion one of these officers was besieged by the Turks. John Smith brought a force to help him, and arrived on a hill near the town in the night. Here he made a number of torch signals, which were read by the officer inside, and they told him what to do. Then Smith attacked the enemy in the rear, and this enabled the garrison to break out successfully.

Signalling cannot be learned in a day. It was therefore of great value to the Navy and the Army to find at the beginning of the Great War a large number of Boy Scouts in Britain all ready trained to the work, whom they were able to take on as signallers.

These Scouts had only learned signalling as part of their Scout's duty, little thinking that it would come in so valuable for their country. But when war broke out they showed themselves to be true Scouts in "Being Prepared" in this line.

Signal Fires

Scouts of all countries use fires for signalling purposes—smoke fires by day and flame fires by night.

Smoke-Signals.—Three big puffs in slow succession mean "Go on." A succession of small puffs means "Rally, come here." A continued column of smoke means "Halt." Alternate small puffs and big ones mean "Danger."

To make a smoke fire—light your fire in the ordinary way, and as soon as it is strong enough put on green leaves and grass, or damped hay, etc., to make it smoke.

Cover the fire with a damp blanket, and take off the blanket to let up a puff of smoke, and put it over the fire again. The size of puff depends on for how long you lift the blanket. For a short puff hold it up while you count two, and then replace the blanket while you count eight, then let up another puff while you count two, and so on.

For a long puff hold up the blanket for about six seconds.

Flare Signals.—Long or short flares mean at night the same as the above smoke-signals by day.

You light a flare fire with dry sticks and brushwood, so as to make as bright a flame as possible.

Two Scouts hold up a blanket in front of the fire, that is, be-

tween it and those to whom you are signalling, so that your friends do not see the flame till you want them to. Then you drop the blanket while you count two for a short flash, or six for a long one, hiding the fire while you count four between each flash.

Sound Signals

In the American Civil War, Captain Clowry, a Scout officer, wanted to give warning to a large force of his own army that the enemy were going to attack it unexpectedly during the night; but he could not get to his friends because there was a flooded river between them which he could not cross, and a storm of rain was going on.

What would you have done if you had been he?











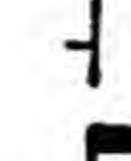

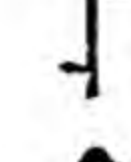
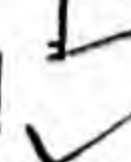








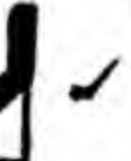



A good idea struck him. He got hold of an old railway engine that was standing near him. He lit the fire and got up steam in her, and then started to blow the whistle with short and long blasts—what is called the Morse alphabet. Soon his friends heard and understood, and answered back with a bugle. And he then spelt out a message of warning to them, which they read and acted upon. And so their force of 2000 men was saved from surprise.

Lieutenant Boyd-Alexander describes in his book, "From the Niger to the Nile," how a certain tribe in Central Africa signal news to each other by means of beats on a drum. And I have known tribes in the forests of the West Coast of Africa who do the same.

Signal drums were also used in India by the hill tribes of Assam and others.

Every Scout ought to learn the "dot and dash," or Morse method of signalling, because it comes in most useful whenever you want to send messages some distance by flag signalling, as in the Army and Navy, and it is also useful in getting you employment as a telegraphist. It is not difficult to learn if you set about it with a will. I found it most useful once during the Boer War. My column had been trying to get past a Boer force which was holding a pass in the mountains. Finding they were too strong for us, we gave it up late in the evening, and, leaving a lot of fires alight, as if we were in camp in front of them, we moved during the night by a rapid march right round the end of the mountain range, and by daylight next day we were exactly in rear of them without their knowing it. We then found a telegraph line, evidently leading from them to their headquarters some fifty miles farther off, so we sat down by the telegraph wire and attached our own wire to it and read all the messages they were sending, and they gave us most valuable information.




But we should not have been able to do that had it not been that some of our Scouts could read the Morse code.

| | | | |
|-----------|---|-----------|---|
| A . — |  | N — . |  |
| B — . . . |  | O — — — |  |
| C — . — . |  | P . — — . |  |
| D — . . |  | Q — — . — |  |
| E . |  | R . — . |  |
| F . . — . |  | S . . . |  |
| G — — . |  | T — |  |
| H |  | U . . — |  |
| I . . |  | V . . . — |  |
| J . — — — |  | W . — — |  |
| K — . — |  | X — . . — |  |
| L . — . . |  | Y — . — — |  |
| M — — |  | Z — — . . |  |
| MORSE | SEMAPHORE | MORSE | SEMAPHORE |

Then the semaphore signalling, which is done by waving your arms at different angles to each other, is most useful and quite easy to learn, and is known by every soldier and sailor in the service. Here you have all the different letters, and the different angles at which you have to put your arms to represent those letters; and, though it looks complicated in the picture, when you come to work it out you will find it is very simple. The signs are shown as they appear to a "reader."

For all letters from A to G one arm only is used, making an eighth of a circle for each letter in succession. Then from H to N (except J), the right arm stands at A, while the left moves

round the circle again for the other letters. From O to S the right arm stands at B, and the left arm moves round as before. For T, U, Y, and the "annul," the right arm stands at C, the left moving to the next point of the circle successively.

The letters A to I also mean the figures 1 to 9 (K standing for 0) —if you make the numerical sign  to show that you are going to send numbers, followed by the alphabetical sign (J) when the figures are finished.  They will be checked by being repeated back by the *receiving* station. Should figures be wrongly repeated by the *receiving* station, the *sending* station will send the "Erase or Annul" sign:  (which is answered by A, which is called the General Answer), and then send the group of figures again.

The sender must always face the station he is sending to. When the *receiving* station has read a word correctly, they send the general answer. If any word is not answered, the *sending* station know that the *receiving* station have not read it and so they go on repeating until it is answered.

If you want to write a dispatch that will puzzle most people to read, use the Morse or Semaphore letters in place of the ordinary alphabet. It will be quite readable to any of your friends who understand signalling.

Also if you want to use a secret language in your patrol, you should all set to work to learn "Esperanto." It is not difficult, and is taught in a little book costing one anna. This language is being used in all countries, so that you would be able to get on with it abroad now.

MISCELLANEOUS MORSE SIGNALS

| SIGNAL | MEANING AND USE |
|---------------------|--|
| V. E., V. E., V. E. | Calling up signal. |
| K. | Carry on (answer to V. E. if ready to receive message). |
| Q. | Wait (answer to V. E. if not ready to receive message). |
| T. | General answer (used to answer all signals unless otherwise stated). |
| A. R. | End of message signal. |
| R. | Message received correctly (answer to A. R.). |
| 8 dots | Erase (to erase anything sent incorrectly). |
| G. B. | "Good-bye" (used when a station is going to close down). |

Commands and Signals

Each Patrol Leader should provide himself with a whistle and a lanyard or cord for keeping it. The following commands and signals should be at your fingers'-ends, so that you could teach them to your patrol, and know how to order it properly.

WORDS OF COMMAND

- "Fall in" (in line).
- "Alert" (stand up smartly).
- "Easy" (stand at ease).
- "Sit easy" (sit or lie down without leaving the ranks).
- "Dismiss" (break off).
- "Right" (or left); (each Scout turns accordingly).
- "Patrol right" (or left); (each patrol with its Scouts in line wheels to that hand).
- "Quick march" (walk smartly, stepping off on the left foot).
- "Double" (run at smart pace, arms hanging loose).
- "Scout pace" (walk so many paces and jog so many paces alternately).

SIGNALS AND SIGNS

Patrol Leaders call together their patrols by giving their patrol (animal) cry. Then they double their patrol to the Scout-master.

Whistle Signals are these:

1. One long blast means "Silence," "Alert," "Look out for my next signal."
2. A succession of long, slow blasts means "Go out," "Get farther away," or "Advance," "Extend," "Scatter."
3. A succession of short, sharp blasts means "Rally," "Close in," "Come together," "Fall in."
4. A succession of short and long blasts alternately means "Alarm," "Look out," "Be ready," "Man your alarm posts."
5. Three short blasts followed by one long one from Scout-master calls up the Patrol Leaders—i.e. "Leaders come here!"

Any whistle signal, like any other order, must be instantly obeyed at the double as fast as ever you can run—no matter what other job you may be doing at the time.

Hand Signals—which can also be made by Patrol Leaders with their patrol flags when necessary.

Hand waved several times across the face from side to side,

or flag waved horizontally from side to side opposite the face, means "No," "Never mind," "As you were."

Hand or flag held high, and waved very slowly from side to side, at full extent of arm, or whistle a succession of slow blasts means "Extend," "Go farther out," "Scatter."

Hand or flag held high, and waved quickly from side to side at full extent of arm, or whistle a succession of short, quick blasts means "Close in," "Rally," "Come here."

Hand or flag pointing in any direction, means "Go in that direction."

Clenched hand or flag jumped rapidly up and down several times, means "Run."

Hand or flag held straight up over head, means "Stop," "Halt."

When a Leader is shouting an order or message to a Scout who is some way off, the Scout, if he hears what is being said, should hold up his hand level with his head all the time. If he cannot hear, he should stand still, making no sign. The Leader will then repeat louder, or beckon to the Scout to come in nearer.

The following signals are made by a Scout with his staff when he is sent out to reconnoitre within sight of his patrol, and they have the following meanings:

Staff held up horizontally, that is, flat with both hands above the head, means "A few enemy in sight."

The same, but with staff moved up and down slowly, means "A number of enemy in sight, a long way off."

The same, staff moved up and down rapidly, means "A number of enemy in sight, and close by."

The staff held straight up over the head means "No enemy in sight."

As far as possible all orders should be given by using the Troop or Patrol call and giving a sign. Troops and patrols should vie with one another in inventing their own secret signs.

Practices in Signalling

Practise laying, lighting, and use of signal fires of smoke or flame.

Practise whistle and drill signals.

Teach Semaphore and Morse codes; also Esperanto, if feasible.

Encourage competitive ingenuity in concealing dispatches on the person.

HINTS TO INSTRUCTORS

In all games and competitions it should be arranged, as far as possible, that all the Scouts should take part, because we do

not want to have merely one or two brilliant performers, and the others no use at all. All ought to get practice, and all ought to be pretty good. In competitions where there are enough entries to make heats, ties should be run off by losers instead of the usual system of by winners, and the game should be to find out which are the worst instead of which are the best. Good men will strive just as hard not to be worst as they would to gain a prize, and this form of competition gives the bad man most practice.

Dispatch Running

A Scout is given a dispatch to take to the headquarters of a besieged town, which may be a real town (village or house), and he must return with a receipt for it. He must wear a coloured rag, two feet long, pinned on to his shoulder. He must start at least four miles away from the town he is going to. Besiegers, who have to spot him, can place themselves where they like, but must not go nearer to the headquarters building than three hundred yards. (Best to give certain boundaries that they know or can recognise). Anyone found within that limit by the umpire will be ruled out as shot by the defenders at headquarters. The dispatch runner can use any ruse he likes, except dressing up as a woman, but he must always wear the red rag on his shoulder. To catch him the enemy must get the red rag from him. Ten hours may be allowed as the limit of time, by which the dispatch runner should get his message to headquarters and get back again to the starting-point with the receipt. The enemy win three marks each if they spot him, and lose three marks if he succeeds. A similar game can be played in a city, but requires modifications to suit the local conditions.

ON TREK.—Make a trek through Central Africa, each Scout carrying his kit and food packed in a bundle on his head. Walk in single file, with Scout 200 yards out in front, and find the way—he makes Scout signs as to the road to follow; make bridge over stream or raft over lake; corduroy or faggots in boggy ground; leave signs and notes for any parties who may follow by day or night.

To teach your Scouts individually ideas of time and distance, send each out in a different direction on some such order as this: "Go two miles to north-north-east. Write a report to show exactly where you are (with sketch map, if possible, to explain it). Bring in your report as quickly as possible."

Then test by survey maps or otherwise to see how far he was out of the distance and direction ordered.

Send out Scouts in pairs, to compete each pair against the other. Each pair to be started by a different route to gain the

How to Make a Tent

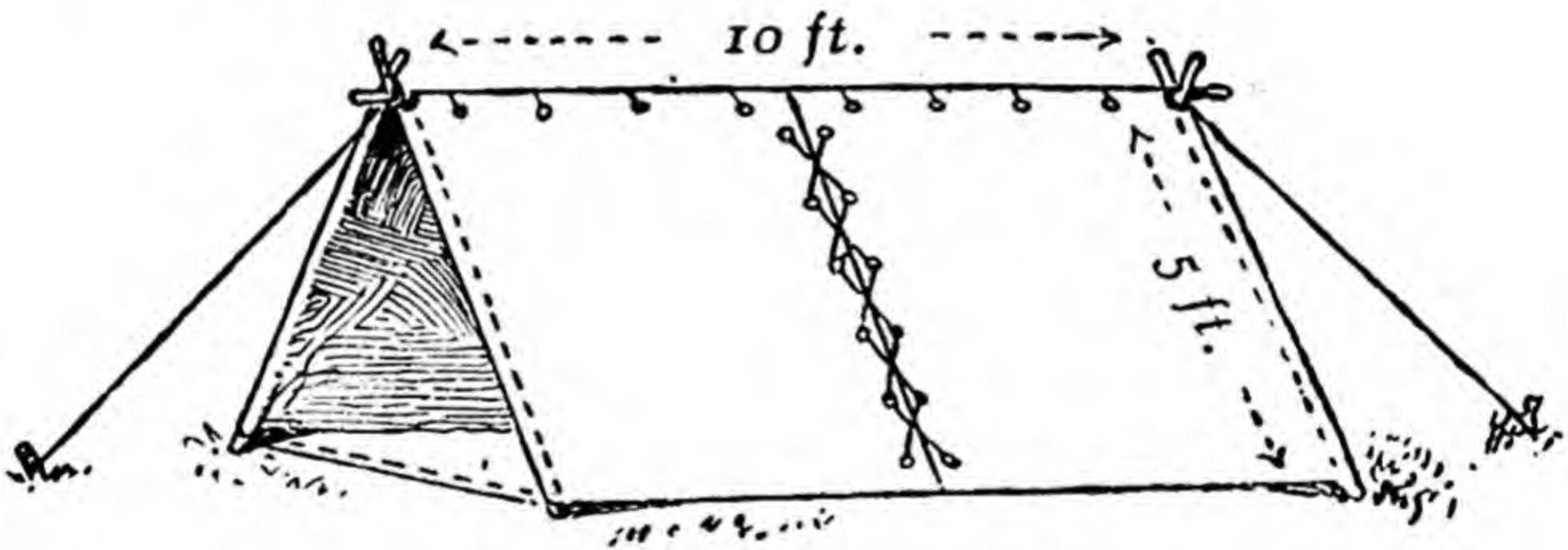
"Boy Scouts' " tent is made with canvas and Scouts' staves, as shown in the picture on this page.

TO MAKE A LADDER WITH A POLE.—Tie firmly sticks, or tufts of twigs, or straw, across the pole at intervals to form steps. A pole can be made by tying several Scouts' staves together.

N.B.—Before making a real article, whether tent, or boat, or other thing, to scale, it is almost always best to make a model on a small scale first—make an inch of model represent a foot of the real thing.

FIRE-LIGHTING RACE.—To collect material, lay, and light a fire till the log given by umpire is alight.

HOW TO MAKE A ROPE.—Every Scout takes off his neckerchief, and knots the two ends firmly together. Then link up all the loops thus made. This will serve either as a rope or as a ladder.



Boy Scouts' Tent for a Patrol. Four canvas squares make the tent. Two make the ground sheet.

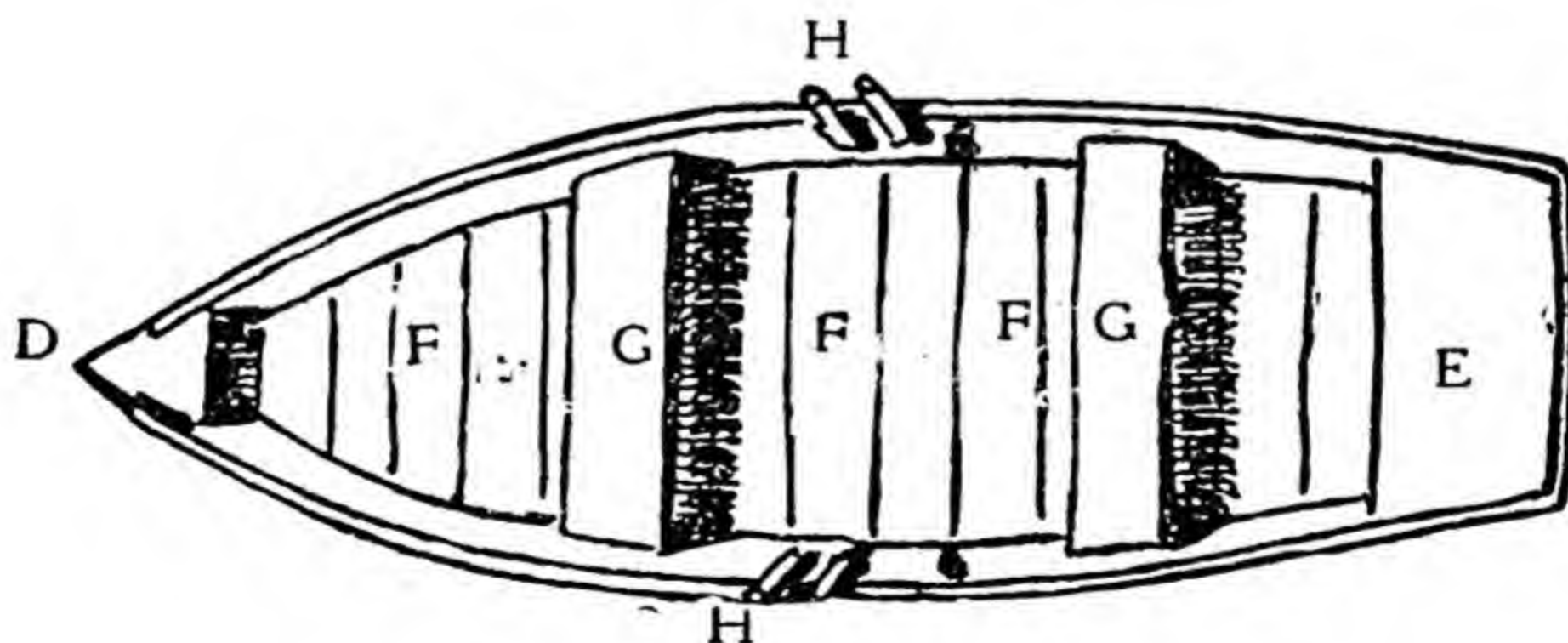
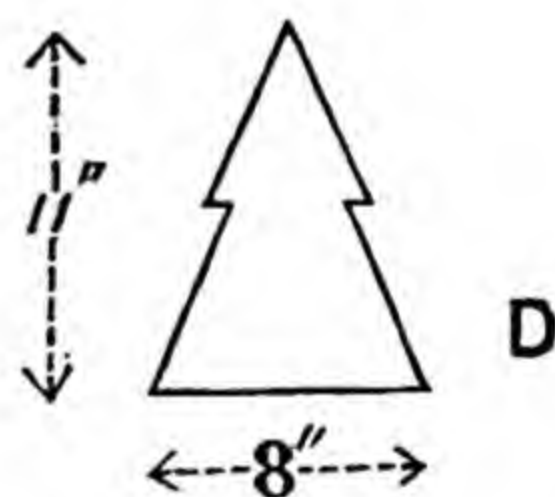
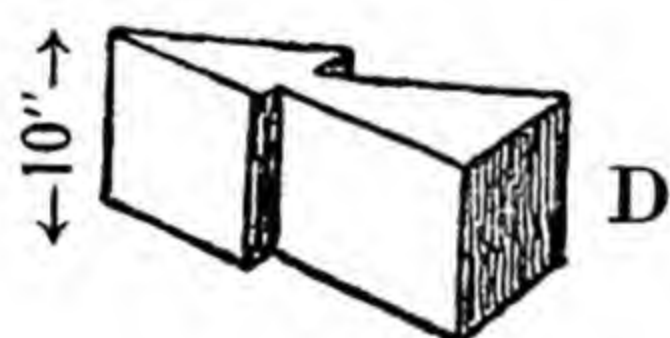
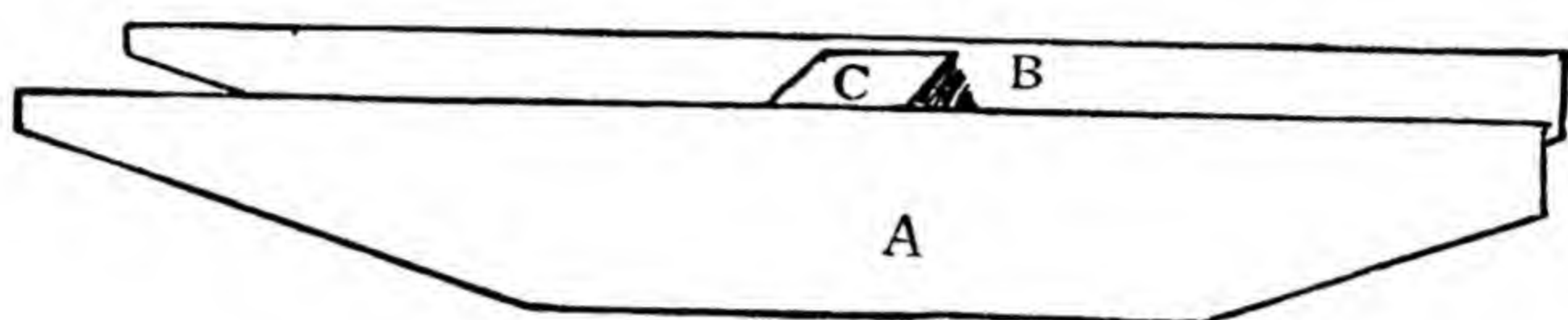
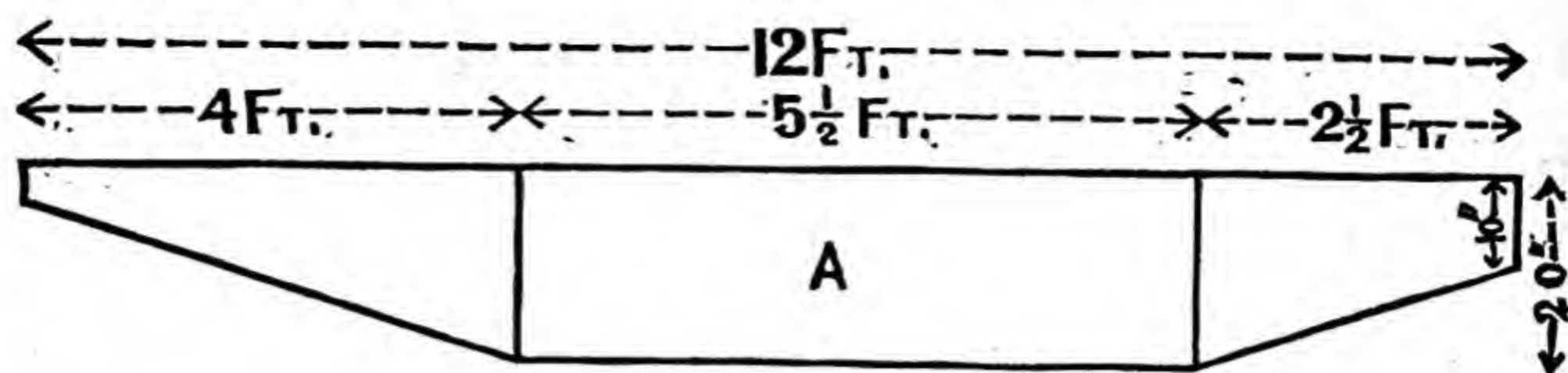
HOW TO MAKE A TENT

How to Make a Boat

(From "Camp Life," by Hamilton Gibson, 7s. 6d. Harper.)

Get two boards, A and B, 12 feet long, 20 inches wide, and $\frac{3}{4}$ inch thick. Cut them both as in Fig. 1. (See page 94.)

Nail a plank (C) between them at the centre to hold them in position, and a second similar plank below it.



HOW TO MAKE A BOAT

See page 93

Cut solid block of wood (D) to form the stem or bow-piece, and a stern board about 2 feet long, 10 inches deep.

Join the two bow ends of A and B by screwing them into the block D.

Join the two stern ends by screwing them to each end of the stern board, and strengthen by screwing stern seat (E) on to both sides and stern-piece.

Turn the boat upside down, and screw on planks FF to form the bottom. Caulk the seams between these by driving in tow by means of a blunt chisel and mallet, and paint them with pitch, if necessary, to make them watertight. Mark where the seats GG are to come, and nail pieces of plank to the sides of the boat, reaching to a height of six inches from the floor, to act as supports to the seats. Put the seats in resting on these chocks, and screw them to the sides. Screw a pair of strong wooden pins to each side of the boat (HH) to form rowlocks. Knock out plank C, and your boat is ready.

Self Measures

Every pioneer should know his exact personal measurement in the following details (of which I give the average man's measure):

| | |
|--|----------|
| Nail joint of forefinger, or breadth of thumb..... | 1 inch |
| Span of thumb and forefinger..... | 8 inches |
| Span of thumb and little finger or other finger..... | 9 inches |

(This also gives you the length of your foot.)

| | |
|--|-----------|
| Elbow to tip of forefinger (called "cubit")..... | 17 inches |
|--|-----------|

| | |
|----------------------------------|-----------|
| Middle of kneecap to ground..... | 18 inches |
|----------------------------------|-----------|

Extended arms, from finger-tip to finger-tip, is called a fathom, and nearly equals your height.

Pulse beats about 75 times a minute: each beat is a little quicker than a second.

Pace: A pace is about $2\frac{1}{2}$ feet; about 120 paces equal 100 yards. Fast walking paces are shorter than when going slow.

Fast walking you walk a mile in 16 minutes, or nearly four miles an hour.

The Scout is always a Handy Man

Pioneers are always "handy men." In the Army, the Regimental Pioneers are the men who in war make bridges and roadways for the troops to get along; they destroy the enemy's bridges and railways, so that he cannot get away; and they blow up his fortifications, so that the rest of the soldiers can rush in

and capture the place, and so on. In peace time the pioneers do all the useful jobs in the regimental lines, such as carpentering, plumbers' and painters' work, bricklaying and metal work, making chairs, tables, bookshelves, etc. So Scouts, if they want to be handy pioneers, should also learn this kind of work; and it will always be useful to them afterwards.

Also Scouts must know how to mend and even to make themselves clothes and boots, because you don't find tailors and cobblers in the jungle. I have made myself boots as well as shoes out of all sorts of materials, but always wished I had, while a boy, learned to do a bit of boot-mending from a cobbler.

Judging Heights and Distances

Every Scout must be able to judge distance from an inch up to a mile and more. You ought, first of all, to know exactly what is the span of your hand and the breadth of your thumb, and the length from your elbow to your wrist, and the length from one hand to the other with your arms stretched out to either side, and also the length of your feet; if you remember these accurately, they are a great help to you in measuring things. Also, it is useful to cut notches on your staff, showing such measurements as one inch, six inches, one foot, and one yard. These you can measure off with a tape measure before you use your staff, and they may come in very useful.

Judging the distance of objects from you is only gained by practice, and judging the distance of a journey is generally estimated by seeing how long you have been travelling, and at what rate; that is to say, supposing you walk at the rate of four miles an hour, if you have been walking for an hour and a half you know that you have done about six miles.

Distance can also be judged by sound; that is to say, if you see a gun fire in the distance, and you count the number of seconds between the flash and the sound of the explosion reaching you, you will be able to tell how far off you are from the gun.

Sound travels at the rate of 365 yards in a second; that is, as many yards as there are days in the year.

A Scout must also be able to estimate heights, from a few inches up to three thousand feet or more; that is to say, he ought to be able to judge the height of a fence, the depth of a ditch, or the height of an embankment, of a house, tree, tower, hill, or mountain. It is easy to do when once you have practised it for a few times, but it is very difficult to teach it by book.

You must also know how to estimate weights—a letter of a

tola, or a fish, or a potato of half a seer, or a sack of grain, or a cartload of fodder or firewood; and also the probable weight of a man from his appearance—these, again, are only learnt by practice, but as a Scout you should take care to learn them for yourself.

Also you should be able to judge numbers; that is to say, you should be able to tell at a glance *about* how many people are in a group, or on a bus, or in a big crowd, how many goats in a herd, how many marbles on a tray, and so on. These you can practise for yourself at all times in the street or field.

In the German Army instructions for judging distance were given as follows:—

At 50 yards, mouth and eyes of the enemy can be clearly seen.

At 100 yards, eyes appear as dots; 200 yards, buttons and details of uniform can still be seen; at 300 yards, face can be seen; at 400 yards, the movement of the legs can be seen; at 500 yards, the colour of the uniform can be seen.

For distances over these, think out for yourself which point is half-way to the object. Estimate how far this may be from you, and then double it to obtain the distance. Or another way is to estimate the farthest distance that the object can be away, and then the very nearest it could be, and strike a mean between the two.

Objects appear nearer than they really are: First, when the light is bright and shining on the object; secondly, when looking across water or snow, or looking uphill or down. Objects appear farther off when in the shade; across a valley; when the background is of the same colour; when the observer is lying down or kneeling; when there is a heat haze over the ground.

JUDGING DISTANCE.—Take a patrol and station its members about in different directions and with different background, according to the colour of their clothes; then take another patrol to judge distance of these points. Two competitors are sent in turn to three different points. At the first point they are merely given the compass bearing of the next one, which is some three hundred yards distant, and so on in succession. At each point each pair of Scouts notices, regarding the enemy—first, how many visible; second, how far off; third, their compass direction; fourth, how they are clothed. The best answers win, provided they are within the specified time. The time allowed should be one minute for observation at each station, and half a minute for each bit of running.

HINTS TO INSTRUCTORS

Start a carpentry class, or instruction in electricity, or plumbing, elementary engineering, etc., with a view to teaching the boys handicrafts that may be of real use to them in their future life. If you do not know enough about it yourself, get a friend to come and demonstrate with models or instruments for a few evenings.

Get leave to take the Scouts over a factory to study the machinery, etc.

Teach them to make wooden mechanical toys (from one or two cheap ones as models). Thereby teaching them elementary mechanics and handiness with tools.

PRACTICE

Knot-tying should be practised against time, by knot-tying races between Scouts in heats, the losers to pair off again for further heats till the slowest knot-tier is found. In this way (which should be used in other branches of instruction also) the worst performers get the most practice—and the emulation is just as great to avoid being the worst as it would be in striving to be the best, and win a prize.

Knot-tying races should also be carried out in the dark, the instructor turning out the light for a few seconds on naming the knot to be tied, or blindfolding the competitors.

Make models of bridges with Scout's staffs, cords, planks out of old packing-cases.

BOOKS TO READ

"Romance of Modern Engineering" and "Modern Mechanism." Price 6s. nett each. (Seeley & Co.)

"How it Works," by Archibald Williams. Showing how such things work as steam engines, motors, vacuum brakes, telephones, telegraphs, etc. Price 5s. nett. (Nelson.)

"Wood-Carving," by J. H. Garnett. Price 1s. 6d. nett.

"Metal Work," by George Day. Price 1s. 6d. nett.

"Knotting," by Gilcraft. Price 1s. 6d. nett.

"Preparing the Way: Pioneering," by Gilcraft. Price 1s. 6d. nett.

"Spare Time Activities," by "Gilcraft." Price 1s. 6d.

CAMP FIRE YARN. No. 9

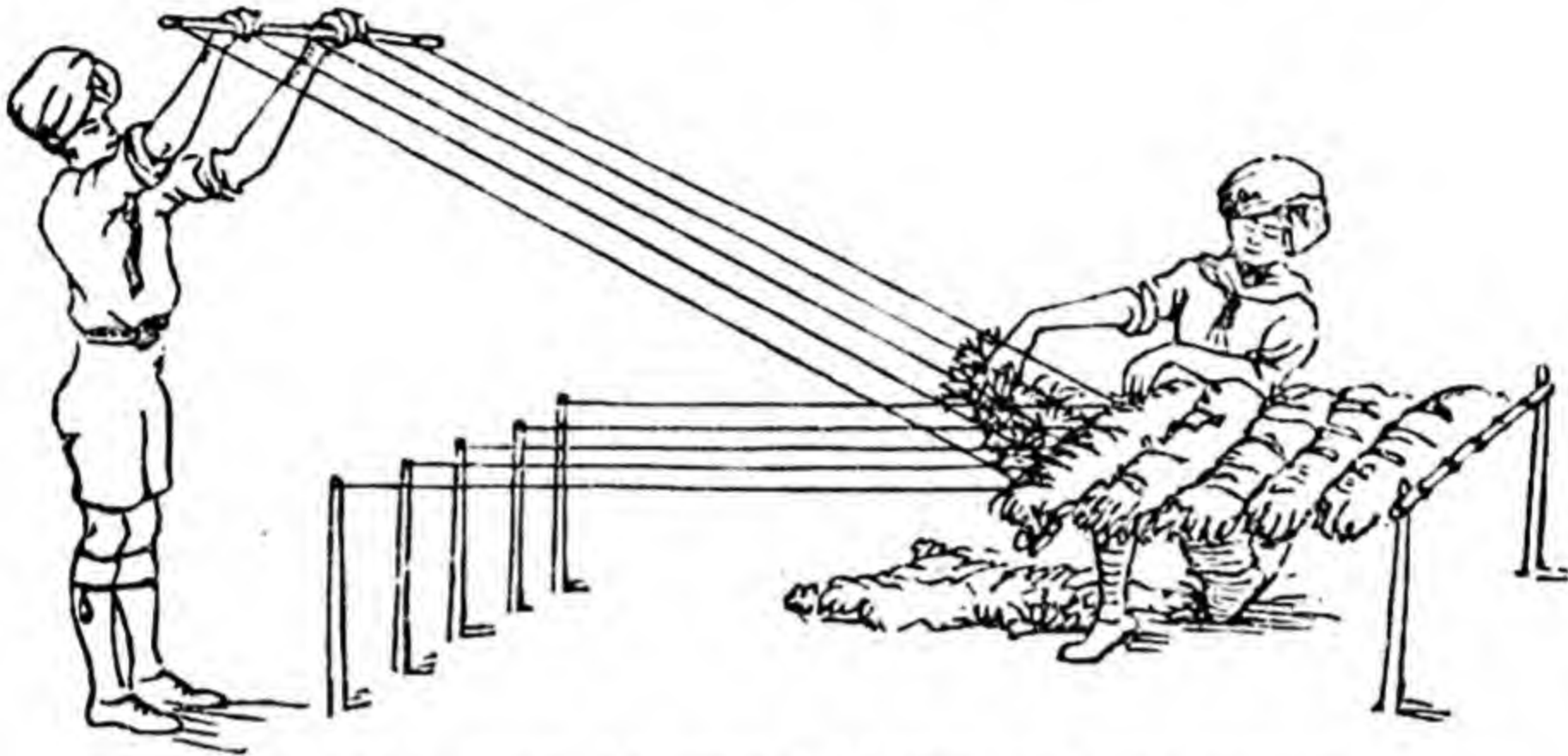
CAMPING

COMFORT IN CAMP—GROUND—CAMP EQUIPMENT—TIDINESS—
CAMP ORDERS—A CAMP LOOM

Comfort in Camp

SOME people talk of "roughing" it in camp. Those people are generally "tenderfoots"; an old backwoodsman doesn't rough

6 ft. to 7 ft., drive in a row of two and a crossbar, or five stakes (2). Fasten a cord to the head of each stake in No. 1 row and stretch it to the corresponding stake in No. 2 and make it fast there, then carry the continuation of it back over No. 1 row for some 5 ft. extra, and fasten it to a loose crossbar or "beam" at exactly the same distances apart from the next cord as it stands at the stakes. This beam is then moved up and down at slow intervals by one Scout, while the remainder lay bundles of



CAMP LOOM, FOR MAKING MATS AND MATTRESSES

fern or straw, etc., in layers alternately under and over the stretched strings, which are thus bound in by them rising or falling on to them.

If in camp, practise making different kinds of beds.

If indoors, make camp candlesticks, lamps, forks, tongs, buttons, besoms.

If outdoors, practise laying and lighting fires.

Make Scouts lace shoes neatly on the principle given.

CAMP FIRE YARN. No. 10

CAMP COOKING

COOKING — CLEANLINESS — HINTS — CAMP GAMES

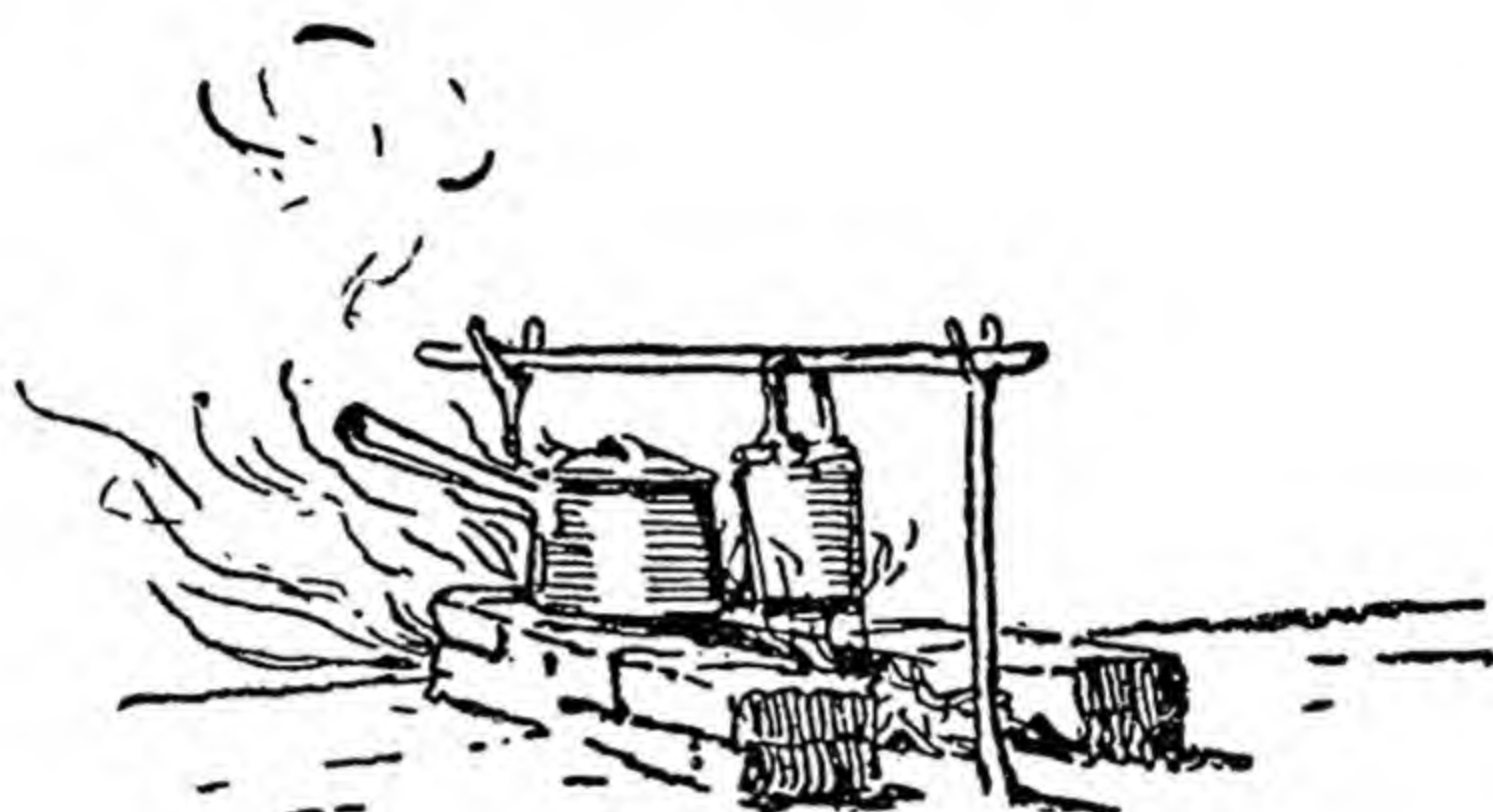
Cooking

EVERY Scout must, of course, know how to cook his own food without regular cooking utensils. I am not going to tell you about cooking, as you boys in India know a great deal more about it than I do. Your mothers will willingly tell you what kinds of things to get to cook and how to cook them.

This is as good a kind of camp kitchen as any: it is made

with two lines of sods, bricks, thick logs, or stones, flattened at the top, about six feet long, slightly splayed from each other, being four inches apart at one end and eight inches at the other—the big end towards the wind.

Another way, when there are several “billies” to cook, is to put them in two lines a few inches apart, one end of the line facing towards the wind. Lay your fire of small wood between the two lines, and put a third row of “billies” standing on top



CAMP KITCHEN

of the first two rows—so that a small tunnel is made by the “billies.” In the windward end of this tunnel start your fire; the draught will carry its heat along the tunnel, and this will heat all the pots. The fire should be kept up with small split chunks of wood.

When boiling a pot of water on the fire, do not jam the lid on too firmly, as, when the steam forms inside the pot, it must have some means of escape, or it will burst the pot.

To find out when the water is beginning to boil, you need not take off the lid and look, but just hold the end of a stick or knife, etc., to the pot, and if the water is boiling you will feel it trembling.

RATION BAGS.—Very often on service they serve you out with a double handful of flour instead of bread or biscuits, a bit of meat, a spoonful of salt, one of pepper, one of sugar, one of baking powder, and a handful of coffee or tea. It is rather fun to watch a tenderfoot get this ration and see how he carries it away to his bivouac.

How would you do it?

Of course, you could put the pepper into one pocket, the salt into another, the sugar into another, the flour into your hat and carry that in one hand, the bit of beef in the other hand, and the coffee in the other.

Only if you are in your shirt sleeves, as you generally are, you haven't many pockets, and if, like some people, you have only two hands, it is a difficult job.

The old campaigner, therefore, always has his three "ration bags"—little bags which he makes himself out of bits of shirt-tails or pocket-handkerchiefs, or other such luxuries; and into one he puts the flour and baking-powder, into No. 2 his coffee and sugar, into No. 3 his salt and pepper.

Very often just after we had got our rations we would have to march at once. How do you suppose we made our flour into bread in one minute?

We just mixed it with a lot of water in a mug, and drank it! It did just as well in the end.

Cleanliness

One thing to remember in camp is that if you get sick you are no use as a Scout, and are only a burden to others, and you generally get ill through your own fault. Either you don't change into dry clothes when you get wet, or you let dirt get into your food, or you drink bad water.

So, when cooking your food, always be careful to clean your cooking pots, plates, forks, etc., very thoroughly.

Flies are most dangerous, because they carry about seeds of disease on their feet, and if they settle on your food they will often leave the poison there for you to eat—and then you wonder why you get ill. Flies generally live best where dirt and scraps of food are left lying about.

For this reason you should be careful to keep your camp very clean, so that flies won't come there. All slops and scraps should be thrown away into a properly dug hole, where they can be buried, and not scattered about all over the place. Patrol Leaders must be very careful to see that this is always done.

For the same reason, it is very dangerous to drink out of streams, and especially out of tanks, when you feel thirsty, for you may suck down any amount of poison in doing so. If a tank is your only water-supply, it is best to dig a small well, three feet deep, about ten feet away from the pond, and the water will ooze through into it, and will be much more healthy to drink.

We did this in Mafeking when the Boers cut off our regular water supply, and so had no sickness from bad water.

Sulphate of copper, one part to a million of water, is used in South America for purifying lakes and ponds.

HINTS TO INSTRUCTORS

Practise mixing dough and baking; it is useful. If possible, get a baker to give a lesson. But let each Scout mix his own dough with the amount of water he thinks right. Let him make his mistakes at first to get experience.

Get Scouts to make their own ration bags.

Issue raw rations, and let each Scout make his own fire and cook his own meal.

Camp Games

Hockey, Rounders, Football, Basket Ball, which is practically football played with only the hands, with a basket seven feet above ground as goal. A small bit of ground or room or court will do for the game.

"Bang the Bear" (from Mr. Thompson Seton's "Manual of the Woodcraft Indians"). One big boy is bear, and has three bases in which he can take refuge and be safe. He carries a small air balloon on his back. The other boys are armed with clubs of straw rope twisted, with which they try to burst his balloon while he is outside the base. The bear has a similar club, with which he knocks off the hunter's hats. The hat represents the hunter's life. A good game for introducing strange or shy boys to each other.

Songs, recitations, small plays, etc., can be performed round the camp fire, and every Scout should be made to contribute something to the programme, whether he thinks he is a performer or not. A different patrol may be told off for each night of the week to provide for the performance; they can thus prepare it beforehand.

BOOKS TO READ

"Camping Standards." (Boy Scouts Association.) Price 3d.

"Standing Camps." A Manual of Camping for Boy Scouts, by D. Francis Morgan. Price 2s. 6d. nett.

"Hiking," by D. Francis Morgan. Price 1s. 6d. nett.

"The Boy Scouts' Camp Book," by Philip Carrington. With Foreword by the Chief Scout. Price 1s. 6d. nett.

"The Young Marooners," by F. Goulding. Price 2s. 6d. nett. (Nisbet.) A story of resourcefulness in camp, including raft-building, shoe-making, first-aid, etc.

"Gilcraft's' Book of Games." Price 1s. 6d. nett.

"Scouting Out of Doors," by Gilcraft." Price 1s. 6d. nett.

"Camping For All," by E. E. Reynolds. 2s. 6d. (Black.)



CHAPTER IV

Tracking

HINTS TO INSTRUCTORS

Instruction in the art of observation and deduction is difficult to lay down in black and white. It must be taught by practice. One can only give a few instances and hints, the rest depends upon your own powers of imagination and local circumstances.

The importance of the power of observation and deduction to the young citizen is great. Children are proverbially quick in observation, but it dies out as they grow older, largely because first experiences catch their attention, which they fail to do on repetition.

OBSERVATION is, in fact, a habit to which a boy has to be trained. TRACKING is an interesting step towards gaining it. DEDUCTION is the art of subsequently reasoning out and extracting the meaning from the points observed.

When once observation and deduction have been made habitual in the boy, a great step in the development of "character" has been gained.

The importance of tracking and tracking games as part of a Scout's training cannot be over-estimated. It is nothing like so difficult as many people imagine. More tracking out-of-doors and lectures on tracks and tracking in the club-room should be encouraged in all Scout Troops.

CAMP FIRE YARN. No. 11

OBSERVATION OF "SIGN"

NOTICING "SIGN" — DETAILS OF PEOPLE — DETAILS IN THE COUNTRY — USE OF EYES, EARS, AND NOSE BY SCOUTS — NIGHT SCOUTING

Noticing "Sign"

In India you have the best possible opportunity of learning tracking.

“Sign” is the word used by Scouts to mean any little details, such as footprints, broken twigs, trampled grass, scraps of food, a drop of blood, a hair, and so on; anything that may help as clues in getting the information they are in search of.

Mrs. Walter Smithson, when travelling in Kashmir, was following up with some Indian trackers the “pugs” of a panther which had killed and carried off a young buck. He had crossed a wide bare slab of rock which, of course, gave no mark of his soft feet. The tracker went at once to the far side of the rock where it came to a sharp edge; he wetted his finger, and just passed it along the edge till he found a few buck’s hairs sticking to it. This showed him where the panther had passed down off the rock, dragging the buck with him. Those few hairs were what Scouts call “sign.”

Mrs. Smithson’s tracker also found bears by noticing small “sign.” On one occasion he noticed a fresh scratch in the bark of a tree evidently made by a bear’s claw, and on the other he found a single black hair sticking to the bark of a tree, which told him that a bear had rubbed against it.

One of the most important things that a Scout has to learn, whether he is a war scout or a hunter or peace scout, is *to let nothing escape his attention*; he must notice small points and signs, and then make out the meaning of them; but it takes a good deal of practice before a tenderfoot can get into the habit of really noting everything and letting nothing escape his eye. It can be learnt just as well in a town as in the country.

And in the same way you should notice any strange sound or any peculiar smell and think for yourself what it may mean. Unless you learn to notice “signs” you will have very little of “this and that” to put together, and so you will be no use as a Scout. It comes by practice.

Remember, a Scout always considers it a great disgrace if an outsider discovers a thing before he has seen it for himself, whether that thing is far away in the distance or close by under his feet.

If you go out with a really trained Scout you will see that his eyes are constantly moving, looking out in every direction near and far, noticing everything that is going on, just from habit, not because he wants to show off how much he notices.

I was walking with one the other day in Hyde Park in London. He presently remarked, “That horse is going a little lame”—there was no horse near us, but I found he was looking at one far away across the Serpentine: the next moment he picked up a peculiar button lying by the path. His eyes, you see, were looking both far away and near.

In the streets of a strange town a Scout will notice his way by the principal buildings and side-streets, and in any case he will notice what shops he passes and what is in their windows; also what vehicles pass him and such details as whether the horses' harness and shoes are all right; and most especially what people he passes, what their faces are like, their dress, their boots, and their way of walking, so that if, for instance, he should be asked, "Have you seen a man with dark overhanging eyebrows, dressed in a blue suit, going down this street?" he should be able to give some such answer as "Yes—he was walking a little lame with the right foot, wore foreign-looking boots, was carrying a parcel in his hand, he turned down Gold Street, the second turning on the left from here, about three minutes ago."

Information of that kind has often been of greatest value in tracing out a criminal, but so many people go along with their eyes shut and never notice things.

In the story of "Kim," by Rudyard Kipling, there is an account of two boys being taught "observation" in order to become detectives, or scouts, by means of a game in which a trayful of small objects was shown them for a minute and was then covered over and they had to describe all the things on it from memory.

We have that game, as it is an excellent practice for Scouts.

There was a secret society in Italy called the Camorra, who used to train their boys to be quick at noticing and remembering things. When walking through the streets of the city, the Camorrist would suddenly stop and ask his boy—"How was the woman dressed who sat at the door of the fourth house on the right in the last street?" or, "What were the two men talking about whom we met at the corner of the last street but three?" or, "Where was the cab ordered to drive to, and what was its number?" "What is the height of that house and what is the width of its upper-floor window?" and so on. Or the boy was given a minute to look in a shop window, and then he had to describe all that was in it. Captain Cook, the great explorer and scout, was trained in the same way as a boy, and so was Houdin, the great conjurer.

Every town Scout should know, as a matter of course, where is the nearest chemist's shop (in case of accident), the nearest police "fixed point," police station, hospital, fire alarm, telephone, ambulance station, etc.

The Scout must also have his eyes on the ground, especially along the edge of the pavement against the houses or in the gutter. I have often found valuable trinkets that have been

dropped, and which have been walked over by numbers of people without being noticed.

Details of People

When you are travelling by train or tram, always notice every little thing about your fellow-travellers; notice their faces, dress, way of talking, and so on, so that you could describe them each pretty accurately afterwards; and also try and make out from their appearance and behaviour whether they are rich or poor, and what is their probable business, whether they are happy, or ill, or in want of help.

But in doing this you must not let them see you are watching them, else it puts them on their guard. Remember the shepherdboy who noticed the gipsy's boots, but did not look at him, and so did not make the gipsy suspicious of him.



HOW THE PAGRI OR CAP SHOWS CHARACTER

Close observation of people and ability to read their character and their thoughts is of immense value in trade and commerce, especially for a shop-assistant or salesman in persuading people to buy goods, or in detecting would-be swindlers.

The way a man (or a woman) walks is often a good guide to his character—witness the fussy, swaggering little man paddling along with short steps with much arm-action; the nervous man's hurried, jerky stride; the slow slouch of the loafer; the smooth, quick, and silent step of the Scout, and so on.

I was once accused of mistrusting men with waxed moustaches. Well, so, to a certain extent, I do. It often means vanity and sometimes drink.

Certainly the long hair, all brushed back, which some lads wear on their forehead, is a sure sign of silliness. The shape of the face gives a good guide to the man's character.

Perhaps you can tell the character of these gentlemen?



Practise Observation

A well-known detective, Mr. Justin Chevasse, describes how, with a little practice in observation, you can tell pretty accurately a man's character from his dress.

The boots are very generally the best test of all the details of clothing. I was with a lady the other day in the country, and a young lady was walking just in front of us. "I wonder who she is?" said my friend. "Well," I said, "I should be inclined to say I wonder whose maid she is." The girl was very well dressed, but when I saw her boots I guessed that the dress had belonged to someone else, had been given to her and refitted by herself—but that as regards boots she felt more comfortable in her own. She went up to the house at which we were staying—to the servants' entrance—and we found that she was the maid of one of the ladies staying there.

I was speaking with a detective not long ago about a gentleman we had both been talking to, and we were trying to make out his character. I remarked, "Well, at any rate, he is a fisherman"; but my companion could not see why—but then he was not a fisherman himself. I had noticed a lot of little tufts of cloth sticking up on the left cuff of his coat.

(A good many fishermen, when they take their flies off the line, stick them into their cap to dry; others stick them into their sleeve. When dry they pull them out, which often tears a thread or two of the cloth.)

It is an amusing practice, when you are in a railway carriage or tram with other people, to look only at their feet and guess,

without looking any higher, what sort of people they are, old or young, well-to-do or poor, fat or thin, and so on, and then look up and see how near you have been to the truth.

Mr. Nat Goodwin, the American actor, once described to me how he went to see a balloon ascent at a time when he happened to be suffering from a stiff neck. He was only able to look down instead of up, and he could only see the feet of the people round him in the crowd. So he chose among the feet those that he felt sure belonged to an affable, kind-hearted man, who would describe to him what the balloon was doing.

I once was able to be of service to a lady who was in poor circumstances, as I had guessed it from noticing, while walking behind her, that though she was well dressed the soles of her shoes were in the last stage of disrepair. I don't suppose she ever knew how I guessed that she was in a bad way.

But it is surprising how much of the sole of the boot you can see when behind a person walking—and it is equally surprising how much meaning you can read from that boot. It is said that to wear out soles and heels equally is to give evidence of business capacity and honesty; to wear your heels down on the outside means that you are a man of imagination and love of adventure; but heels worn down on the inside signify weakness and indecision of character, and this last sign is more infallible in the case of man than in that of woman.

Remember how "Sherlock Holmes" met a stranger and noticed that he was looking fairly well-to-do, in new clothes with a mourning band on his sleeve, with a soldierly bearing, and a sailor's way of walking, sunburnt, with tattoo marks on his hands, and he was carrying some children's toys in his hand. What should you have supposed that man to be? Well, Sherlock Holmes guessed, correctly, that he had lately retired from the Royal Marines as a sergeant, and his wife had died, and he had some small children at home.

It was through knowing how to observe people, without showing that they were doing so, that Boy Scouts were so helpful in discovering spies during the war.

Sign Round a Dead Body

It may happen to some of you that one day you will be the first to find the dead body of a man, in which case you will remember that it is your duty to examine and note down the smallest signs that are to be seen on and near the body before it is moved or the ground disturbed and trampled down. Besides noticing the exact position of the body (which should, if possi-

ble, be photographed exactly as found) the ground all round should be very carefully examined—without treading on it yourself more than is absolutely necessary, for fear of spoiling existing tracks. If you can also draw a little map of how the body lay and where the signs round it were, it might be of value.

Twice lately bodies have been found which were at first supposed to be those of people who had hanged themselves; but close examination of the ground round them—in one case some torn twigs and trampled grass, and in the other a crumpled carpet—showed that murder had been committed, and that the bodies had been hanged after death to make it appear as though they had committed suicide.

Finger-marks should especially be looked for on any likely articles, and if they do not correspond to those of the murdered man they may be those of his murderer, who could then be identified by comparing the impression with his fingers. Such a case occurred in India, where a man was found murdered and a bloody finger-mark on his clothes. The owner of the finger-mark was found, tried, and convicted.

Dr. Gross relates the story of a learned old gentleman who was found dead in his bedroom with a wound in his forehead and another in his left temple.

Very often after a murder the murderer, with his hands bloody from the deed and running away, may catch hold of the door, or a jug of water to wash his hands.

In the present case a newspaper lying on the table had the marks of three blood-stained fingers on it.

The son of the dead man was suspected and was arrested by the police.

But careful examination of the room and the prints of the finger-marks showed that the old gentleman had been taken ill in the night—had got out of bed to get some medicine, but getting near the table a new spasm seized him and he fell, striking his head violently against the corner of the table, and made the wound on his temple, which just fitted the corner. In trying to get up he had caught hold of the table and the newspaper on it and had made the bloody finger-marks on the newspaper in doing so. Then he had fallen again, cutting his head a second time on the foot of the bed.

The finger-marks were compared with the dead man's fingers, and were found to be exactly the same. Well, you don't find two men in 64,000,000,000,000 with the same pattern on the skin of their fingers. So it was evident that there had been no murder, and the dead man's son was released as innocent.

In Petrograd in Russia a banker was found murdered. Near

the body was found a cigar-holder with an amber mouthpiece. This mouthpiece was of peculiar shape and could only be held in the mouth in one position, and it had two teeth marks in it. These marks showed that the two teeth were of different lengths.

The teeth of the murdered man were quite regular, so the cigarholder was evidently not his. But his nephew had teeth which corresponded to the marks on the mouthpiece, so he was arrested, and then further proof came up and showed that he was the murderer.

[Compare the story in "*Sherlock Holmes' Memoirs*" called "*The Resident Patient*," in which a man was found hanging and was considered to be a suicide till Sherlock Holmes came in and showed various signs, such as cigar ends bitten by different teeth, footprints, and that three men had been in the room with the dead man for some time previous to his death and had hanged him.]

Details in the Country

If you are in the country you should notice landmarks, that is, objects which help you to find your way to prevent you getting lost, such as distant hills, tall trees, and nearer objects, such as peculiar buildings, trees, gates, rocks, etc.

And remember, in noticing such landmarks, that you may want to use your knowledge of them some day for telling someone else how to find his way, so you must notice them pretty closely so as to be able to describe them unmistakably and in their proper order. You must notice and *remember* every by-road and foot-path.

Then you must also notice smaller signs, such as birds getting up and flying hurriedly, which means somebody or some animal is there; dust shows animals, men, or vehicles moving.

Of course, when in the country you should notice just as much as in town all passers-by very carefully—how they are dressed, what their faces are like, and their way of walking, and examine their footmarks—and jot down a sketch of them in your notebook, so that you would know the footmark again if you found it somewhere else—(as the shepherd boy did in the story at the beginning of this book).

And notice all tracks—that is, footmarks of men, animals, birds, wheels, etc., for from these you can read the most important information, as Captain d'Artagnan did in the story of the secret duel, in my "*Yar's for Boy Scouts*," is.

This track-reading is of such importance that I shall give you a talk on that subject by itself.

Using Your Eyes

Let nothing be too small for your notice; a button, a match, a cigar ash, a feather, or a leaf, might be of great importance.

Remember, too, that there are a number of people now who wear the Scout's Badge of Thanks, and it would be a great disgrace to a Scout if he let one of these people pass him without noticing it, and asking if he could be of any service.

A Scout must not only look to his front, but also to either side and behind him; he must have "eyes at the back of his head," as the saying is.

Often, by suddenly looking back, you will see an enemy's scout or a thief showing himself in a way that he would not have done had he thought you would look round.

There is an interesting story by Fenimore Cooper called "The Pathfinder," in which the action of a Red Indian Scout is well described. He had "eyes at the back of his head," and, after passing some bushes, he caught sight of a withered leaf or two among the fresh ones, which made him suspect that somebody might have put the leaves there to make a better hiding-place, and so he discovered some hidden fugitives.

Night Scouting

A Scout has to be able to notice small details just as much by night as by day, and this he has to do chiefly by listening, occasionally by feeling or smelling.

In the stillness of the night, sounds carry farther than by day. If you put your ear to the ground or place it against a stick, or especially against a drum, which is touching the ground, you will hear the shake of horses' hoofs or the thud of a man's foot-fall a long way off. Another way is to open a knife with a blade at each end, stick one blade into the ground and hold the other between your teeth and you will hear all the better. The human voice, even though talking low, carries to a great distance, and is not likely to be mistaken for any other sound.

I have often passed through outposts at night after having found where the pickets were posted by hearing the low talking of the men or the snoring of those asleep.

BOOKS TO READ ON OBSERVATION

- "Aids to Scouting." 1s. nett. (Gale and Polden.)
- "The Adventures of a Spy." 2s. 6d. nett. (Pearson.)
- "Saturday Afternoon Scouting." by F. A. Stocks. 2s. nett.
- "The Six Senses of Scouts," by J. T. Gorman. 2s. nett.

HINTS TO INSTRUCTORS

HOW TO TEACH OBSERVATION

IN TOWNS: Practise your boys first in walking down a street to notice the different kinds of shops as they pass and to remember them in their proper sequence at the end.

Then to notice and remember the names on the shops.

Then to notice and remember the contents of a shop window after two minutes' gaze. Finally to notice the contents of several shop windows in succession with half a minute at each.

The boys must also notice prominent buildings as landmarks; the number of turnings off the street they are using; names of other streets; details of horses and vehicles passing by; and—especially—details of the people as to dress, features, gait; numbers on motor-cars, policemen, etc.

Take them the first time to show them how to do it; and after that send them out and on their return question them.

Make them learn for themselves to notice and remember the whereabouts of all chemists' shops, fire alarms, police fixed points, ambulances, etc. etc.

IN THE COUNTRY: Take the patrol out for a walk and teach the boys to notice distant prominent features as landmarks, such as hills, domes of mosques, and so on, and as nearer landmarks such things as peculiar buildings, trees, rocks, gates, etc.; by-roads or paths, nature of fences, crops; different kinds of trees, birds, animals, tracks, etc., also people, vehicles, etc. Also any peculiar smells of plants, animals, manure, etc.

Then send them out a certain walk, and on their return have them in one by one and examine them verbally, or have them all in and let them write their answers on, say, six questions which you give them with reference to certain points which they should have noticed.

It adds to the value of the practice if you make a certain number of small marks in the ground beforehand, or leave buttons or matches, etc., for the boys to notice or to pick up and bring in (as a means of making them examine the ground close to them, as well as distinct objects).

TELLING CHARACTER: Send Scouts out for half an hour to look for, say, a brutish character, or a case of genteel poverty, etc.

The Scout must on his return be able to describe the person accurately, and give the reasons which made him think the person was of the character he reports.

He should also state how many other characters he passed in his search, such as silly, good-natured, deceitful, swaggering,

and so on, judging of course by their faces, their walk, their boots, hats, clothing, etc.

Games in Observation

THIMBLE FINDING (Indoors)

Send the patrol out of the room.

Take a thimble, ring, coin, bit of paper, or any small article, and place it where it is perfectly visible, but in a spot where it is not likely to be noticed. Let the patrol come in and look for it. When one of them sees it, he should go and quietly sit down without indicating to the others where it is.

After a fair time he should be told to point it out to those who have not succeeded in finding it.

[This ensures his having really seen it.]

SHOP WINDOW (Outdoors in town)

Umpire takes patrol down a street past six shops. Gives them half a minute at each shop, then, after moving them off to some distance, he gives each boy a pencil and card, and tells him to write from memory, or himself takes down what they noticed in, say, the third and fifth shops. The one who sets down most articles correctly wins. It is useful practice to match one boy against another in heats—the loser competing again, till you arrive at the worst. This gives the worst Scouts the most practice.

SIMILAR GAME (Indoors)

Send each Scout in turn into a room for half a minute; when he comes out, take down a list of furniture and articles which he notices. The boy who notices most wins.

The simplest way of scoring is to make a list of the articles in the room on your scoring paper, with a column for marks for each Scout against them, which can then easily be totalled up at foot.

SPOTTING THE SPOT (Indoors—town or country)

Show a series of photos or sketches of objects in the neighbourhood such as would be known to all the Scouts if they kept their eyes open—such, for instance, as cross-roads, curious window, tree, reflection in the water (guess the building causing it), and so on.

A pair of Scouts can play most of the above competitions off between themselves, if they like, as a matter of practice.

Patrol Leaders can match one pair of their Scouts against another pair in the game, and thus get them really practised

at it, and when they become really good he can challenge other patrols to compete against his.

FOLLOW THE TRAIL

Send out a "hare," either walking or cycling, with a pocketful of nutshells, confetti paper or buttons, etc., and drop a few here and there to give a trail for the patrol to follow.

Or go out with a piece of chalk and draw the patrol sign on walls, gateposts, pavements, lamp-posts, trees, etc., every here and there, and let the patrol hunt you by these marks. Patrols should wipe out all these marks as they pass them for tidiness, and so as not to mislead them for another day's practice.

The other road signs should also be used, such as closing up certain roads as not used, and hiding a letter at some point, giving directions as to the next turn.

SCOUT'S NOSE (Indoors)

Prepare a number of paper bags, all alike, and put in each a different-smelling article, such as chopped onion in one, tan in another, rose leaves, leather, aniseed, violet powder, orange peel, etc. Put these packets in a row a couple of feet apart, and let each competitor walk down the line and have five seconds' sniff at each. At the end he has one minute in which to write down or to state to the umpire the names of the different objects smelled, from memory, in their correct order.

FAR AND NEAR (For town or country)

Umpire goes along a given road or line of country with a patrol in patrol formation. He carries a scoring card with the name of each Scout on it.

Each Scout looks out for the details required, and, directly he notices one, he runs to the umpire and informs him or hands in the article, if it is an article he finds. The umpire enters a mark accordingly against his name. The Scout who gains most marks in the walk wins.

Details like the following should be chosen to develop the Scout's observation and to encourage him to look far and near, up and down, etc.

The details should be varied every time the game is played; and about 8 or 10 should be given at a time.

| | |
|------------------------------|----------|
| Every match found | 1 point |
| Every button found | 1 " |
| Bird's foot tracks | 2 points |

| | | | | | | |
|---|---|---|---|---|---|----------|
| Patch noticed on stranger's clothing or shoes | . | . | . | . | . | 2 points |
| Grey horse seen | . | . | . | . | . | 2 " |
| Pigeon flying | . | . | . | . | . | 2 " |
| Sparrow sitting | . | . | . | . | . | 1 point |
| Mango tree | . | . | . | . | . | 1 " |

CAMP FIRE YARN. No. 12

SPOORING

MEN'S TRACKS — ANIMALS' TRACKS — HOW TO LEARN
"SPOORING"

Men's Tracks

GENERAL DODGE, of the American Army, describes how he once had to pursue a party of Red Indians who had been murdering some people.

The murderers had nearly a week's start, and had gone away on horseback. But General Dodge got a splendid tracking scout named Espinosa to help him. The Indians were all riding unshod horses, except one, and after Espinosa had been tracking them for many miles he suddenly got off his horse and pulled four horseshoes out of a hidden crevice in the rocks. The Indian had evidently pulled them off so that they should not leave a track.

For six days they pursued the band, and for a great part of the time there was no sign visible to an ordinary eye, and after going for 150 miles they eventually overtook and captured the whole party. But it was all entirely due to Espinosa's good tracking.

On another occasion some American troops were following up a number of Red Indians who had been raiding and murdering, and they had some other Red Indian scouts to assist them in tracking. In order to make a successful attack, they marched by night, and the trackers found the way in the darkness by feeling the tracks of the enemy with their hands, and they went at a fairly good pace for many miles, merely touching the track with their fingers; but suddenly they halted and reported that the track they had been following had been crossed by a fresh track, and on the commanding officer going up, he found the Indians still holding the track with their hands, so that there should be no mistake. A light was brought and it was found that the new track was that of a bear which had walked across the trail of the enemy! So the march continued without further incident, and the enemy were surprised, and caught in the early hours of the morning.

The Scout, Burnham, in South Africa, who was with Wilson's party when they were massacred on the Shangani River in Matabeleland, was sent away with a dispatch shortly before they were surrounded. He travelled during the night to escape the observation of the enemy. He found his way by feeling for the tracks left in the mud by the column when it marched up there in the morning.

I myself led a column through an intricate part of the Matopo Mountains in Rhodesia by night to attack the enemy's stronghold which I had reconnoitred the previous day. I found the way by feeling my own tracks, sometimes with my hands and sometimes through the soles of my shoes, which had worn very thin; and never had any difficulty in finding the line.

Tracking, or following up tracks, is called by different names in different countries. Thus, in India it is following the "pugs" or "pugging"; in South Africa, you would talk only of "spooring," that is, following up the "spoor"; in America, it is "trailing."

It is one of the principal ways by which Scouts gain information, and hunters find their game. But to become a good tracker you must begin young, and practise it at all times when you are out walking, whether in town or country.

If at first you constantly remind yourself to do it, you will soon find that you do it as a habit without having to remind yourself. And it is a very useful habit, and makes the dullest walk interesting.

Hunters when they are looking about in a country to find game first look for any tracks, old or new, to see if there are any animals in the country; then they study the newer marks to find out where the animals are hiding themselves; then, after they have found a fresh track, they follow it up till they find the animal and kill him; and afterwards they often have to retrace their own tracks to find their way back to camp. And war scouts do much the same as regards their enemies.

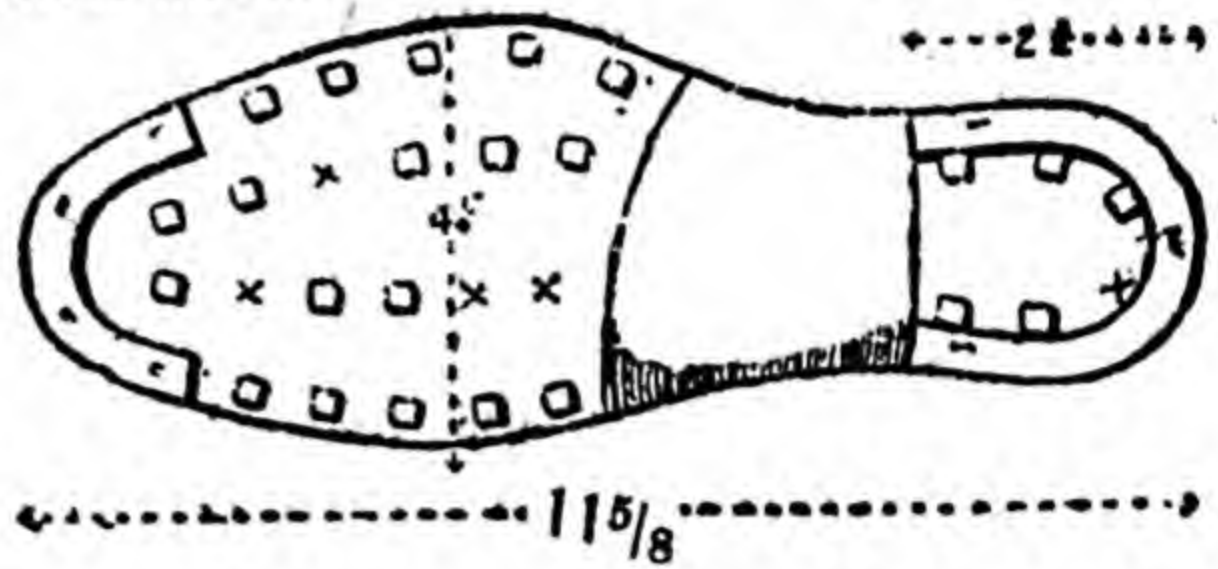
First of all you must be able to distinguish one man's foot-mark from that of another, by its size, shape, and nails, etc. And, similarly, the prints of horses and other animals.

From a man's track, that is, from the size of his foot and the length of his stride, you can tell, to a certain extent, his height.

In taking notes of a track you should pick out a well-marked print, very carefully measure its length, length of heel, with widest point of tread, width at waist, width of heel, number of rows of nails, and number of nails in each row, heel and toe-plates or nails, shape of nail-heads, nails missing, etc.

It is best to make a diagram of the footprint thus:

You should also \times *Nails missing*
measure very carefully
the length of the man's
stride from the toe of
one foot to the heel of
the other.



THE WAY IN WHICH THE DIAGRAM OF A
BOOT-TRACK SHOULD BE DRAWN

In India we have often to do with actual footprints, and we should be able to distinguish the footprints of different persons from each other. This seems more difficult, but it is not really so, for there are lots of ways by which we can do it.

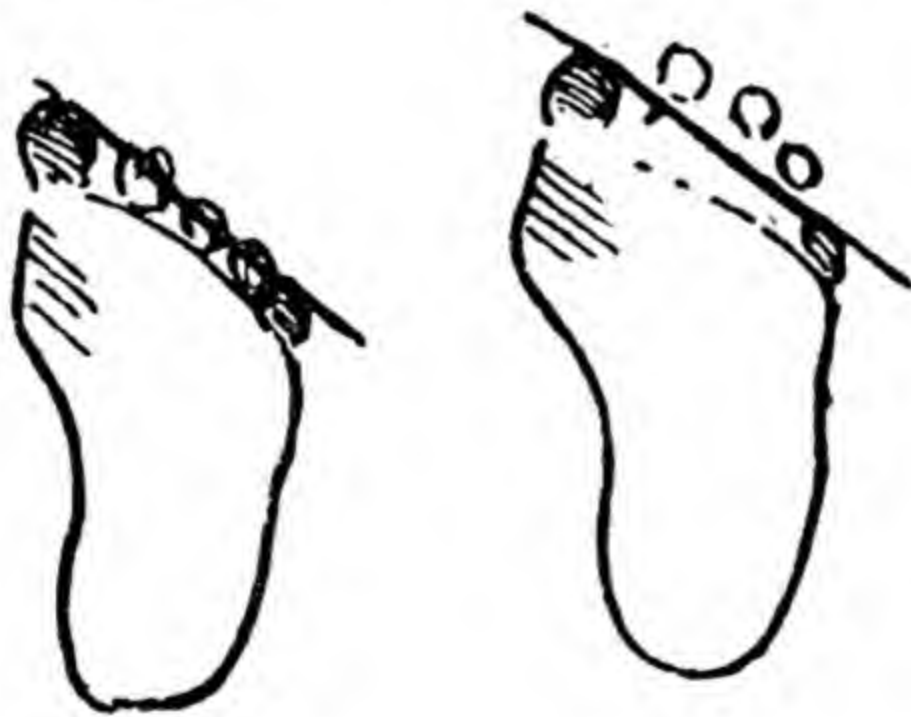
The professional trackers of India have long been famous for their skill, and they have to put in a great deal of training before their Gurus will let them track on their own. The most famous of these trackers are the Khojis of Rajputana and the Pagis of Sind, and many tales are told of their wonderful powers.

It is very puzzling for a beginner to tell the difference between a number of footprints of bare feet—they all look so much alike—but this is the most simple way you can adopt:

When measuring the footprints of the man you are tracking,

Toe line

Toe line



draw a line from the tip of the big toe to the tip of the little toe, and then notice where the other toes come with regard to this line, and note it down. Then when you come to a number of tracks you have only to try this same line on one or two of them till you find the one you want; all people vary a little in the position of their toes.

Try it with the other Scouts of your patrol, each of you making a footprint with his bare foot, and then noting how it is different from the others when the toe line is drawn.

The toes give you five of the main features of the human foot, but the professional trackers also use seven other main features, and I jot them down for you so that you will be able to distinguish different footprints by them as well. These other seven are:

The ball of the toes (pab); the heel (eri); the outer side of the arch along the line it makes on the ground (talli); the inner side of the arch which does not touch the ground (chab); the front edge of the pab just behind the toes (zanjiri); the whole of the outer edge of the impression of the foot (choti assi); and the whole of the inner edge of the impression (bari assi).

As if this was not enough, still more aids to identification are given by creases, cracks and scars, by the length and breadth of the foot, by the length of the stride, by the line of march, and by the angle of the foot to the line of march.

One thing you must remember, however, is that you cannot compare a footprint with the foot that made it; you must have another impression to compare it with.

NOTE TO INSTRUCTOR: *Make each Scout take off his own shoe or sandal and draw a diagram of it on paper, putting in all nails and other points. Or, out of doors, give each Scout the outline ready drawn of a footmark, and then let him find a footmark (or make his own) and fill in the details of nail-marks, etc.*

Also, he should note down the length of stride taken, and how much the feet point outwards from the straight direction of their path.

A man was once found drowned in a river. It was supposed that he must have fallen in accidentally, and that the cuts on his head were caused by stones, etc., in the river. But someone took a drawing of his boots, and after searching the river-bank came on his tracks, and followed them up to a spot where there had evidently been a struggle, the ground being much trampled and bushes broken down to the water's edge, and the track of two other men's feet. And though these men were never found, it showed the case to be one of probable murder, which would not otherwise have been suspected.

A Scout must learn to recognise at a glance at what pace the maker of the tracks was going, and so on.

A man walking puts the whole flat of his foot on the ground, each foot a little under a yard from the other. In running, the toes are more deeply dug into the ground, and a little dirt is kicked up, and the feet are more than a yard apart. Sometimes men walk backwards in order to deceive anyone who may be tracking, but a good Scout can generally tell this at once by the

stride being shorter, the toes more turned in, and the heels being tightly impressed.

With animals, if they are moving fast, their toes are more deeply dug into the ground, and they kick up the dirt, and their paces are longer than when going slowly.

You ought to be able to tell the pace at which a horse has been going directly you see the tracks.

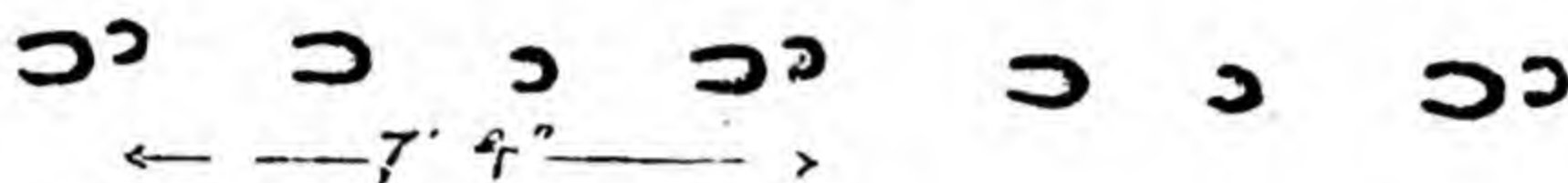
HORSES' TRACKS



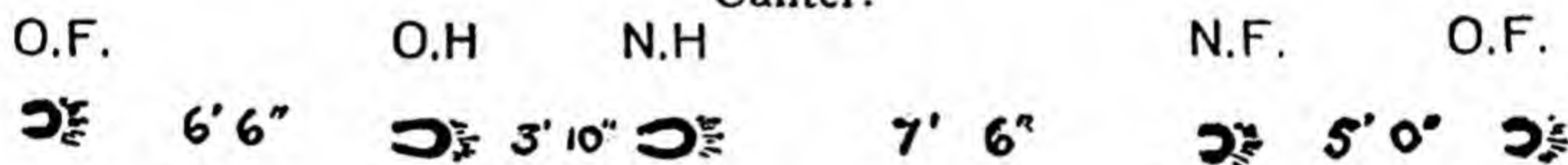
Walking.



Trotting.

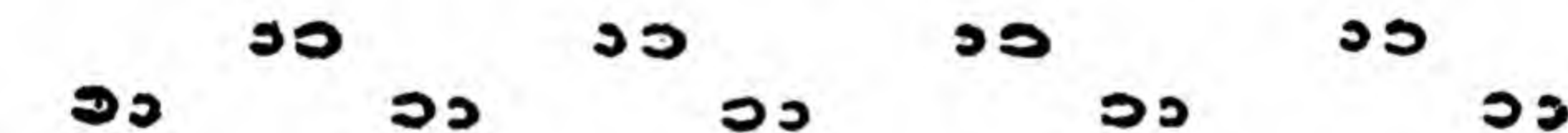


Canter.



O.H.—Off Hind, etc.

Galloping.



Lame Horse Walking: Which leg is he lame in?

N.B.—The long feet are hind feet.



These are the tracks of two birds on the ground. One lives generally on the ground, the other in bushes and trees. Which track belongs to which bird?

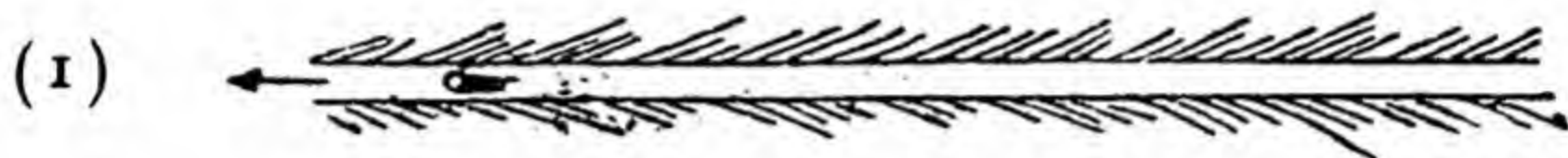
At a walk the horse makes two pair of hoof prints—the near (left) hind foot closes in front of near fore foot mark, and the off (right) fore foot similarly just behind the print of the off hind foot.

At a trot the track is similar, but the stride is longer.

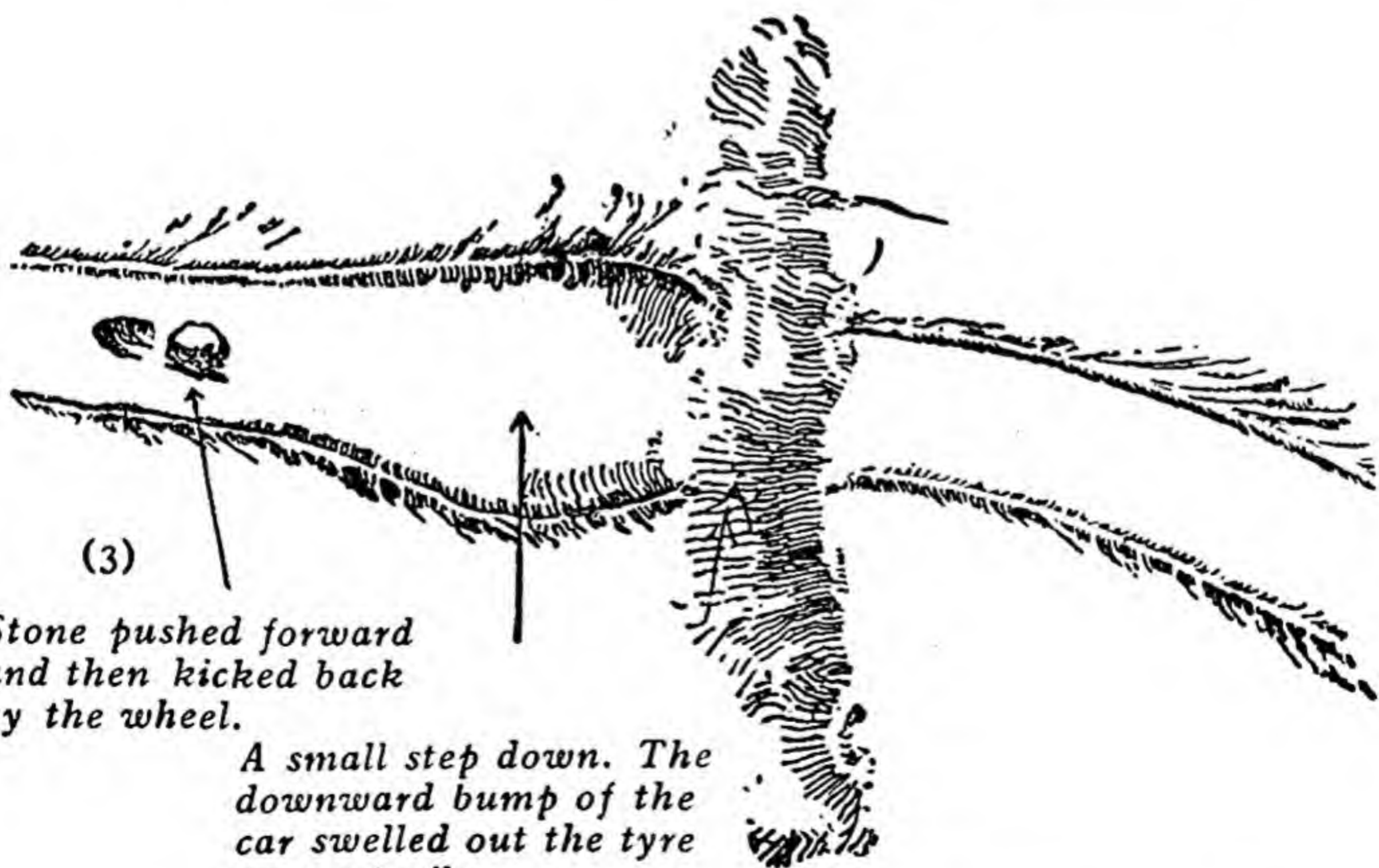
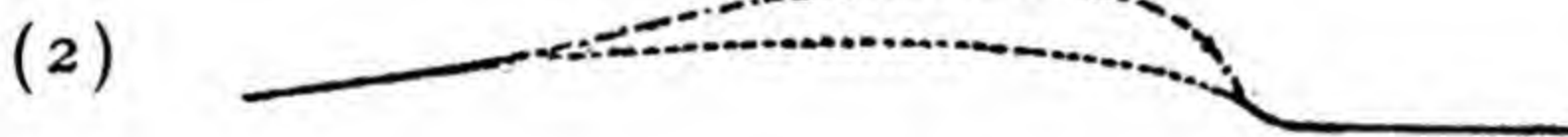
The hind feet are generally longer and narrower in shape than the fore feet.

Professional trackers boast that not only can they tell a person's sex and age by their tracks, but also their characters. They say that people who turn out their toes much are generally "liars."

It was a trick with highwaymen of old, and with horse stealers more recently, to put their horses' shoes on wrong way



(2) *The direction of a bicycle is further shown by the loops made in the track where the rider has made a turn or wobble; the thinner end of the loop points in the direction he was going.*



Stone pushed forward and then kicked back by the wheel.

A small step down. The downward bump of the car swelled out the tyre momentarily.

TRACK OF (1) (2) BICYCLE AND (3) MOTOR

round in order to deceive trackers who might try to follow them up, but a good tracker would not be taken in. Similarly,

thieves often walk backwards for the same reason, but a clever tracker will very soon recognise the deception.

Wheel tracks should be studied till you can tell the difference between the tracks of a carriage, a country cart, a motor-car, or a bicycle, *and the direction they were going in.* [See diagram.]

In addition to learning to recognise the pace of tracks, you must get to know how old they are. This is a most important point, and requires a very great amount of practice and experience before you can judge it really well.

So much depends on the state of the ground and weather, and its effects on the "spoor." If you follow one track, say, on a dry, windy day, over varying ground, you will find that when it is on light, sandy soil, it will look old in a very short time, because any damp earth that it may kick up from under the surface will dry very rapidly to the same colour as the surface dust, and the sharp edges of the footmarks will soon be rounded off by the breeze playing over the dry dust in which they are formed. When it gets into damp ground, the same track will look much fresher, because the sun will have only partially dried up the upturned soil, and the wind will not, therefore, have bevelled off the sharp edge of the impression, and if it gets into damp clay, under shade of trees, etc., where the sun does not get at it, the same track, which may have looked a day old in the sand, will here look quite fresh.

Of course, a great clue to the age of tracks will often be found in spots of rain having fallen on them since they were made (if you know at what time the rain fell), dust or grass seeds blown into them (if you noticed at what time the wind was blowing), or the crossing of other tracks over the original ones, or where the grass has been trodden down, the extent to which it has since dried or withered. In following a horse, the length of time since it passed can also be judged by the freshness, or otherwise, of the droppings, due allowance being made for the effect of sun, rain, or birds, etc., upon them.

Having learned to distinguish the pace and age of spoor, you must next learn to follow it over all kinds of ground. This is an accomplishment that you can practise all your life, and you will still find yourself learning at the end of it—you will find yourself continually improving.

Then there is a great deal to learn from the ashes of fires—whether they are still warm or cold, scraps showing what kind of food the people were eating, whether plentiful or scarce.

You must not only keep a sharp look out for Scout signs made by your own Scouts, but also for those made by hostile

Scouts. Foreign Scouts also have their private signs—as also do gipsies. The following are some of the signs made by gipsies on walls or fences near houses where they have been begging, which they chalk up to warn others of their class:

⊙ Very bad: they give you in charge here.

□ No good.

△ Too many tramps have been here already.

✕ Bad people.

There are very good trackers in the Sudan and Egypt, and I saw some of their work there.

The Colonel of the Egyptian Cavalry had had some things stolen out of his house, so a tracker was sent for from the neighbouring Jaalin tribe.

He soon found the footprints of the thief and followed them a long way out on to the desert, and found the spot where he had buried the stolen goods. His tracks then came back to the barracks.

So the whole of the regiment was paraded without shoes on for the tracker to examine. And at the end, when he had seen every man walk, he said, "No, the thief is not there." Just then the Colonel's servant came up to him with a message, and the tracker, who was standing by, said to the Colonel, "That is the man who buried the stolen goods."

The servant, surprised at being found out, then confessed that it was he who had stolen his master's property, thinking that he would be the last man to be suspected.

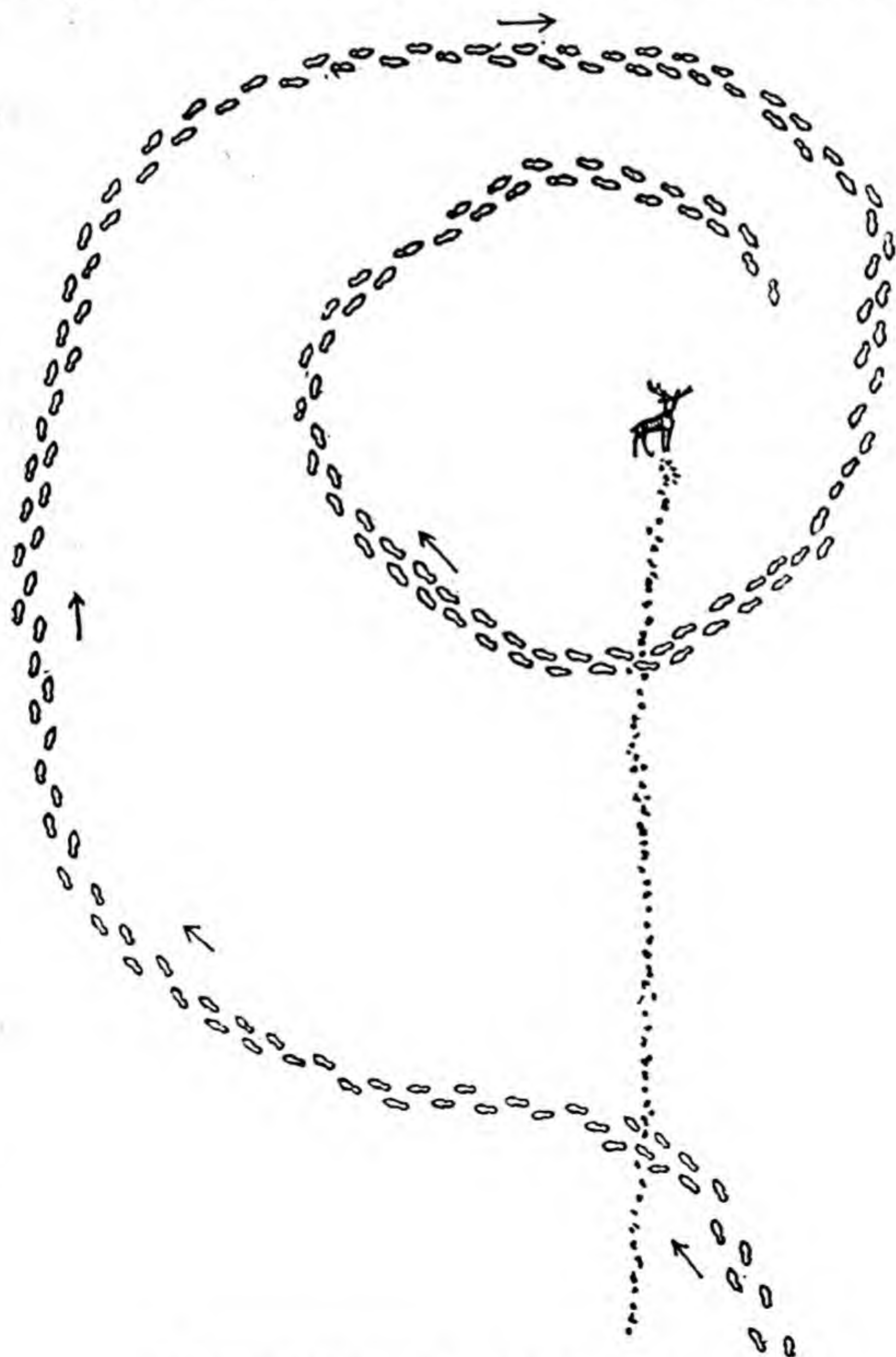
Mr. Deakin, the ex-Premier of Australia, told me how he travelled on board ship with a number of natives of Australia who were on the sea for the first time in their lives.

When the ship got out to sea he noticed all of them had got into the bows and were lying flat on the deck with their heads over the side staring intently into the water ahead of the ship. So interested were they in the water that for some time he could not get any reply to his questions as to what they were looking at, till at length one of them said: "We cannot understand how the ship is finding its way across the sea; we cannot see the trail that it is following; we know that our eyes are sharp enough on shore, and often when we are guiding white men along a trail they say they cannot see the tracks which to us are clear enough—their eyes are different from ours. But here at sea the English sailors evidently can see tracks ahead of them, otherwise they would not know which way to send the ship, and yet we, who are so good at seeing on shore, cannot see any sign of a track or mark on the water."

When getting on to very fresh spoor of man or beast, the old Scout will generally avoid following it closely, because the hunted animal will frequently look back to see if it is being followed. The tracker therefore makes a circle, and comes back on to where he would expect to find the spoor again. If he finds it, he makes another circle farther ahead till he finds no spoor. Then he knows he is ahead of his game, so he gradually circles nearer and nearer till he finds it, taking care of course not to get to windward of the animal when within scenting distance.

Hints on Spooring

Some trackers of Sind followed up a stolen camel from Karachi to Sehwan, 150 miles over sand and bare rock. The thieves, to escape detection, drove the camel up and down a



OLD HAND COMES ON A BUCK SPOOR

crowded street, in order to get the trail mixed up with others—but the trackers foresaw this and made a “cast” round the town, and hit on the outgoing spoor on the far side, which they successfully followed up.

In tracking where the spoor is difficult to see, such as on hard ground, or in grass, note the direction of the last footprint that you can see, then look on in the same direction, but well ahead of you, say, 20 or 30 yards, and in grass you will generally see the blades bent or trodden, and on hard ground, possibly stones displaced or scratched, and so on; small signs which, seen in a line one behind the other, give a kind of track that otherwise would not be noticed. In India I once tracked a bicycle on a hard macadam road where it really made no impression at all, but by looking along the surface of the road for a long distance ahead of me, under the rising sun as it happened, the line it had taken was quite visible through the almost invisible coating of dew upon the ground. Standing on the track and looking upon it close to my feet I could not see the slightest sign of it. The great thing is to look for a difficult track *against* the sun, so that the slightest dent in the ground throws a shadow.

If you lose sight of the track you must make a “cast” to find it again. To do this put your handkerchief, staff, or other mark at the last footmark that you noticed, then work round it in a wide circle, say 30, 50, or 100 yards away from it as a centre—choosing the most favourable ground, soft ground if possible, to find signs of the outward track. If you are with a patrol it is generally best for the patrol to halt while one or perhaps two men make the cast. If everybody starts trying to find the spoor they very soon defeat their object by treading it out or confusing it with their own footmarks—too many cooks easily spoil the broth in such a case.

In making a cast you use your common sense as to which direction the enemy has probably taken, and try it there. I remember an instance of tracking a boar which illustrates what I mean. The boar had been running through some muddy inundated fields, and was easy enough to follow until he turned off over some very hard and stony ground, where after a little while not a sign of his spoor was to be seen. A cast had accordingly to be made. The last footmark was marked, and the tracker moved round a wide circle, examining the ground most carefully, but not a sign was found. Then the tracker took a look round the country, and, putting himself in place of the pig, said, “Now which direction would I have gone in?” Some distance to the front of him, as the original track led, stood a long hedge of prickly cactus; in it were two gaps. The tracker

went to one of these as being the line the boar would probably take. Here the ground was still very hard, and no footmark was visible, but on a leaf of the cactus in the gap was a pellet of wet mud, and this gave the desired clue; there was no mud on this hard ground, but the pig had evidently brought some on his feet from the wet ground he had been travelling through. The one little sign enabled the tracker to work on in the right direction to another and another, until eventually he got on to the spoor again in favourable ground, and was able to follow up the boar to his resting-place.

I have watched a tracker in the Sudan following tracks where for a time they were quite invisible to the ordinary eye in this way. While the track was clear he made his own stride exactly to fit that of the track, so that he walked step for step with it, and he tapped the ground with his staff as he walked along—ticking off each footprint as it were. When the footprints disappeared on hard ground, or had been buried by drifting sand, he still walked on at the same pace, tap-tapping the ground with his staff at the spot where there ought to have been a footprint. Occasionally he saw a slight depression or mark, which showed that there had been a footprint there, and thus he knew he was still on the right line.

HINTS TO INSTRUCTORS

PRACTICES IN TRACKING

1. *The Instructor should make his Scouts prepare a well-rolled or flattened piece of ground (about ten or fifteen yards square) and make one boy walk across it, then run, and then bicycle across it. Part of the ground should be wet as if by rain, the other part dry.*

He can then explain the difference in the tracks, so that Scouts can tell at once from any tracks they may see afterwards whether a person was walking or running.

If possible, a day later make fresh tracks alongside the old and notice the difference in appearance, so that the Scouts can learn to judge the age of tracks.

Then make tracks of various kinds overrunning each other, such as a cyclist meeting a boy on foot, each going over the other's tracks, and let the Scouts read the meaning.

2. *Send out a boy with "Tracking Irons" on and let the patrol track him and notice when any other tracks override his, showing what people or animals passed since.*

N.B.—Tracking irons are an invention of Mr. Thompson Seton and can be strapped on to the soles of a Scout's boots

(like a pair of skates), so that wherever he goes he leaves a track similar to that of a deer. Instead of tracking irons you can easily use a few extra nails hammered into the sole or heel of your boots or sandals or into the butt of your staff in such a pattern as to make an unmistakable track.

Practices and Games in Sporing

TRACK MEMORY

Make a patrol sit with their feet up, so that other Scouts can study them. Give the Scouts, say, three minutes to study. Then leaving the Scouts in a room or out of sight, let one of the patrol make some footmarks in a good bit of ground. Call up the Scouts one by one and let them see the track and say who made it.

TRACK DRAWING

Take out a patrol; set them on to one foot-track. Award a prize to the Scout who makes the most accurate drawing of one of the footprints of the track. The Scouts should be allowed to follow up the track till they get to a bit of ground where a good impression of it can be found.

SPOT THE THIEF

Get a stranger to make a track unseen by the Scouts. The Scouts study his track so as to know it again.

Then put the stranger among eight or ten others and let them all make their tracks for the boys to see, going by in rotation. Each Scout then in turn whispers to the umpire which man made the original track—describing him by his number in filing past. The Scout who answers correctly wins; if more than one answers correctly, the one who then draws the best diagram, from memory, of the footprint wins.

“SMUGGLERS OVER THE BORDER”

The “Border” is a certain line of country about four hundred yards long, preferably a road or wide path or bit of sand, on which foot-tracks can easily be seen. One patrol watches the border with sentries posted along this road, with a reserve posted farther inland. This latter about half-way between the “border” and the “town”; the “town” would be a base marked by a tree, building, or flags, etc., about half a mile distant from the border. A hostile patrol of smugglers assembles about half a mile on the other side of the border. They will all cross the border in any formation they please, either singly or together or scattered, and make for the town, either walking or running,

or at Scout pace. Only one among them is supposed to be smuggling, and he wears tracking irons, so that the sentries walk up and down their beat (they may not run till after the "alarm"), waiting for the tracks of the smuggler. Directly a sentry sees the track, he gives the alarm signal to the reserve and starts himself to follow up the tracks as fast as he can. The reserve thereupon co-operate with them and try to catch the smuggler before he can reach the town. Once within the boundary of the town he is safe and wins the game.

ALARM: "CATCH THE THIEF"

Like "Hostile Spy," in the "Birchbark Roll of Woodcraft Indians," by Mr. Thompson Seton. A red rag is hung up in the camp or room in the morning: the umpire goes round to each Scout in turn, while they are at work or play, and whispers to him, "There is a thief in the camp"; but to one he whispers, "There is a thief in the camp, and you are he—Marble Arch," or some other well-known spot about a mile away. That Scout then knows that he must steal the rag at any time within the next three hours, and bolt with it to the Marble Arch. Nobody else knows who is to be the thief, where he will run to, and when he will steal it. Directly anyone notices that the red rag is stolen, he gives the alarm, and all stop what they may be doing at the time, and dart off in pursuit of the thief. The Scout who gets the rag or a bit of it wins. If none succeeds in doing this, the thief wins. He must carry the rag tied round his neck, and not in his pocket or hidden away.

TRACKING THE CRIMINAL

In some districts in India when the police are hunting for a man they make that village responsible in whose territory the tracks lie. The village tracker then sets to work to follow the trail till either it leads to the criminal's hiding place or goes over the boundary into the territory of another village. The next village has then to take up the spoor in a similar way. On this principle the Scouts have a good tracking game. Each patrol is allotted a certain piece of ground as its village and surrounding land. When all the patrols have seen their respective bits of land, they are withdrawn while the criminal takes flight across their territory and finally conceals himself. The patrols then take up position in their villages. The police (the umpire) comes and shows to the first village the track of the man they are after, and the trackers of that village get to work. If a village fails to follow the track out of their ground or to find the criminal within their boundary they are put out of the game, and the police put the next village on the trail.

BOOKS TO READ ON SPOORING

"Footprints." By G. W. Gayer, Indian Police. (Govt. of India Publication.)

"Training in Tracking," by "Gilcraft." 5s. nett.

"The Book of Woodcraft," by E. Thompson Seton. 7s. 6d. nett.

CAMP FIRE YARN. No. 13

READING "SIGN," OR DEDUCTION

PUTTING THIS AND THAT TOGETHER—SHERLOCK-HOLMESISM—
INSTANCES OF DEDUCTION

WHEN a Scout has learned to notice "sign," he must then learn to "put this and that together," and so read a *meaning* from what he has seen. This is called "deduction." Here is an example of what I mean which was given in the "Forest and Stream," which shows how the young Scout can read the meaning from "sign" when he has been trained to it.

A cavalry soldier in a foreign country had got lost and some of his comrades were hunting all over the country to find him, when they came across a boy, and asked him if he had seen the lost man. He immediately said: "Do you mean a very tall soldier, riding a roan horse that was slightly lame?"

They said, "Yes; that was the man. Where did you see him?"

The boy replied, "I have not seen him, but I know where he has gone."

Thereupon they arrested him, thinking that probably the man had been murdered and made away with, and that the boy had heard about it.

But eventually he explained that he had seen tracks of the man which he could point out to them.

Finally he brought them to a place where the signs showed that the man had made a halt. The horse had rubbed itself against a tree, and had left some of its hairs sticking to the bark, which showed that it was a roan horse; its hoof marks showed that it was lame, that is, one foot was not so deeply indented on the ground and did not take so long a pace as the other feet. That the rider was a soldier was shown by the imprint of his boot, which was an army boot. Then they asked the boy, "How could you tell that he was a tall man?" and the boy pointed out to where the soldier had broken a branch from the tree, which would have been out of reach of a man of ordinary height.

Deduction is exactly like reading a book.

A boy who has never been taught to read, and who sees you reading from a book, would ask, "How do you do it?" and you would point out to him that a number of small signs on a page are letters; these letters when grouped form words; and words form sentences; and sentences give information.

Similarly, a trained Scout will see little signs and tracks, he puts them together in his mind, and quickly reads a meaning from them such as an untrained man would never arrive at.

And from frequent practice he gets to read the meaning at a glance, just as you do a book, without the delay of spelling out each word, letter by letter.

I was one day, during the Matabele War [*Show on map*] out scouting near the Matopo Hills over a wide grassy plain. Suddenly we crossed a track freshly made in grass, where the blades of grass were still green and damp, though pressed down; all were bending one way, which showed the direction in which the people had been travelling; following up the track for a bit it got on to a patch of sand, and we then saw that it was the spoor of several women (small feet with straight edge, and short steps) and boys (small feet, curved edge, and longer strides), walking, not running, towards the hills, about five miles away, where we believed the enemy to be hiding.

Then we saw a leaf lying about ten yards off the track. There were no trees for miles, but we knew the trees having this kind of leaf grew at a village fifteen miles away, in the direction from which the footmarks were coming. It seemed likely therefore that the women had come from that village, bringing the leaf with them, and had gone to the hills.

On picking up the leaf we found it was damp, and smelled of beer. The short steps showed that the women were carrying loads. So we guessed that according to the custom they had been carrying pots of beer on their heads, the mouths of the pots being stopped up with bunches of leaves. One of these leaves had fallen out; but we found it ten yards off the track, which showed that at the time it fell a wind was blowing. There was no wind now, i.e. seven o'clock, but there had been some about five o'clock.

So we guessed from all these little signs that a party of women and boys had brought beer during the night from the village fifteen miles away, and had taken it to the enemy on the hills, arriving there soon after six o'clock.

The men would probably start to drink the beer at once (as it goes sour in a few hours), and would, by the time we could get there, be getting sleepy and keeping a bad look-out, so we should have a favourable chance of looking at their position.

We accordingly followed the women's track, found the enemy, made our observations, and got away with our information without any difficulty.

And it was chiefly done on the evidence of that one leaf. So you see the importance of noticing even a little thing like that.

Instances of Deduction

Mr. Tighe Hopkins, writing in "World's Work," describes how by noticing very small signs detectives have discovered crimes.

In one case a crime had been committed, and a stranger's coat was found which gave no clue to the owner. The coat was put into a stout bag, and beaten with a stick. The dust was collected from the bag, and examined under a powerful magnifying glass, and was found to consist of fine sawdust, which showed that the owner of the coat was probably a carpenter, or sawyer, or joiner. The dust was then put under a more powerful magnifying glass—called a microscope—and it was then seen that it also contained some tiny grains of gelatine and powdered glue. These things are not used by carpenters or sawyers, so the coat was shown to belong to a joiner, and the police got on the track of the criminal.

Dust out of pockets, or in the recesses of a pocket-knife, and so on, if closely examined, tells a good deal.

Dr. Bell, of Edinburgh, is said to be the original from whom Sir Conan Doyle drew his idea of Sherlock Holmes.

The doctor was once teaching a class of medical students at a hospital how to doctor people. A patient was brought in, so that the doctor might show how an injured man should be treated. The patient in this case came limping in, and the doctor turned to one of the students and asked him:

"What is the matter with this man?"

The student replied, "I don't know, sir. I haven't asked him."

The doctor said: "Well, there is no need to ask him, you should see for yourself—he has injured his right knee; he is limping on that leg; he injured it by burning it in the fire; you see how his trouser is burnt away at the knee. This is Monday morning. Yesterday was fine; Saturday was wet and muddy. The man's trousers are muddy all over. He had a fall in the mud on Saturday night."

Then he turned to the man and said: "You drew your wages on Saturday and got drunk, and in trying to get your clothes dry by the fire when you got home, you fell on the fire and burnt your knee—isn't that so?"

"Yes, sir," replied the man.

I saw a case in the paper once where a judge at the county court used his powers of "noticing little things," and "putting this and that together." He was trying a man as a debtor.

The man pleaded that he was out of work, and could get no employment.

The judge said: "Then what are you doing with that pencil behind your ear if you are not in business?"

The man had to admit that he had been helping his wife in her business, which, it turned out, was a very profitable one, and the judge thereupon ordered him to pay his debt.

Dr. Reiss, of the Police Department of the University of Lausanne, records how the police read spoor.

A burglary had taken place in a house, and the thief's footprints were found in the garden. Those going towards the house were not so deeply impressed as those coming away from it, nor were they so close together; from this the police gathered that the burglar had carried away with him a heavy load, which made him take short steps, and he was fully weighed down, so that they sank deeply in the ground.

True Scouting Stories

Captain Stigand in "Scouting and Reconnaissance in Savage Countries" gives the following instances of Scouts reading important meaning from small signs.

When he was going round outside his camp one morning he noticed fresh spoor of a horse which had been walking. He knew that all his horses only went at a jog-trot, so it must have been a stranger's horse.

So he recognised that a mounted Scout of the enemy had been quietly looking at his camp in the night.

Coming to a village in Central Africa from which the inhabitants had fled, he could not tell what tribe it belonged to till he found a crocodile's foot in one of the huts, which showed that the village belonged to the Awisa tribe, as they eat crocodiles, and the neighbouring tribes do not.

A man was seen riding a camel over half a mile away. Another man who was watching him said, "It is a man of slave blood." "How can you tell at this distance?" "Because he is swinging his leg. A true Arab rides with his legs close to the camel's side."

General Joubert, who was Commander-in-Chief of the Boer Army in the Boer War, 1900, told me (some years before that) that in the previous Boer War, 1881, it was his wife who first noticed the British troops were occupying Majuba Mountain.

The Boers were at that time camped near the foot of the mountain, and they generally had a small party of men on the top as a lookout. On this particular day they had intended moving away early in the morning, so the usual picket had not been sent up on to the mountain.

While they were getting ready to start, Mrs. Joubert, who evidently had the eyes of a Scout, looked up and said, "Why, there is an Englishman on the top of Majuba!" The Boers said, "No—it must be our own men who have gone up there, after all." But Mrs. Joubert stuck to it, and said, "Look at the way he walks, that is no Boer—it is an Englishman." And so it was; she was right. An English force had climbed the mountain during the night, but by the stupidity of this man showing himself up on the sky-line their presence was immediately detected by the Boers, who, instead of being surprised by them, climbed up the mountain unseen under the steep crags, and surprised the British, and drove them off with heavy loss.

An officer lost his field-glasses during some manœuvres on the desert five miles from Cairo, and he sent for the Egyptian trackers to look for them.

They came and asked to see the tracks of his horse; the horse was brought out and led about, so that they could see his footprints. These they carried in their minds, and went out to where the manœuvres had been: there, among the hundreds of hoof marks of the cavalry and artillery, they very soon found those of the officer's horse, and followed them up wherever he had ridden, till they found the field-glasses lying where they had dropped out of their case on the desert.

These trackers are particularly good at spooring camels. To anyone not accustomed to them, the footmark of one camel looks very like that of any other camel, but to a trained eye they are all as different as people's faces, and these trackers remember them very much as you would remember the faces of people you had seen.

Some years ago a camel was stolen near Cairo. The police tracker was sent for and shown its spoor. He followed it for a long way until it got into some streets, where it was entirely lost among other footmarks. But a year later this police tracker suddenly came on the fresh track of this camel; he had remembered its appearance all that time. It had evidently been walking with another camel whose footmark he knew was that of one which belonged to a well-known camel thief. So, without trying to follow the tracks when they got into the city, he went with a policeman straight to the man's stable, and there found the long-missing camel.

The "Gauchos," or cowboys, of South America are fine Scouts. Though the cattle lands are now for the most part enclosed, they used formerly to have to track stolen and lost beasts for miles, and were therefore very good trackers. The story is told that one of these men was sent to track a stolen horse, but failed to follow it up. Ten months later, when in a different part of the country, he suddenly noticed the fresh spoor of this horse on the ground. He had remembered its appearance all that time. He at once followed it up and recovered it for his master.

HINTS TO INSTRUCTORS

HOW TO TEACH DEDUCTION IN PRACTICE

Read aloud a story in which a good amount of observation of details occurs, with consequent deductions, such as in either the "Memoirs" or the "Adventures of Sherlock Holmes."

Then question the boys afterwards as to which details suggested certain solutions, to see that they really have grasped the method.

Follow up ordinary tracks and deduce their meaning. For examples of daily practice see my book of "Aids to Scouting."

Example of Practice in Deduction

A simple deduction from signs noticed in my walk one morning on a stony mountain path in Kashmir.

Sign Observed.—Tree-stump, about three feet high, by the path. A stone about the size of a coco-nut lying near it, to which were sticking some bits of bruised walnut rind, dried up. Some walnut rind also lying on the stump. Farther along the path, 30 yards to the south of the stump, were lying bits of walnut shell of four walnuts. Close by was a high sloping rock, alongside the path. The only walnut tree in sight was 150 yards north of the stump.

At the foot of the stump was a cake of hardened mud which showed the impression of a grass shoe.

What would you make out from those signs? My solution of it was this:

A man had gone southward on a long journey along the path two days ago carrying a load; and had rested at the rock while he ate walnuts.

My deductions were these:

It was a man carrying a load, because carriers when they want to rest do not sit down, but rest their load against a sloping rock and lean back. Had he had no load, he would pro-

bably have sat down on the stump, but he preferred to go 30 yards farther to where the rock was. Women do not carry loads there, so it was a man. But he first broke the shells of his walnuts on the tree-stump with the stone, having brought them from the tree 150 yards north. So he was travelling south, and he was on a long journey, as he was wearing shoes, and not going barefooted, as he would be if only strolling near his home. Three days ago there was rain, the cake of mud had been picked up while the ground was still wet—but it had not been since rained upon, and was now dry. The walnut rind was also dry, and confirmed the time that had elapsed.

There is no important story attached to this, but it is just an example of everyday practice which should be carried out by Scouts.

GAMES AND COMPETITIONS IN DEDUCTION

Get some people who are strangers to the boys to come along as passers-by in the street or road, and let the boys separately notice all about them; and after an interval ask each for a full description of each of the passers-by as to appearance, peculiar recognisable points, and what he guesses his business to be; or let each boy have two minutes' conversation with your friend, and try to find out what he can about him in that time by questioning and observation.

Set a room or prepare a piece of ground with small signs, tracks, etc., read aloud the story of the crime up to that point and let each boy or each patrol in turn examine the scene for a given time, and then privately give each his solution of it.

The very simplest, most elementary schemes should be given at first and they can gradually be elaborated. For instance, take a number of footmarks and spent matches by a tree, showing where a man had difficulty in lighting his pipe, etc.

For a more finished theme take a mystery like that in "Memoirs of Sherlock Holmes" called "The Resident Patient." Set a room to represent the patient's room where he was found hanging, with footprints of muddy boots on the carpet, cigar ends bitten or cut in the fireplace, cigar ashes, screw-driver and screws, etc. Put down a strip or "stepping stones" of stuff, handkerchiefs, or paper on which the competitors shall walk (so as not to confuse existing tracks). Let each Scout (or patrol) come in separately, and have three minutes in which to investigate. Then to go out and give in his solution, written or verbal, half an hour later.

Let one patrol make tracks by carrying out such a series as that which D'Artagnan elucidated. The other patrol then acts

as detectives, and endeavours to unravel the mystery from the tracks and other sign.

"TRACK THE ASSASSIN."—The assassin escapes after having stabbed his victim, carrying in his hand the dripping dagger. The remainder, a minute later, start out to track him by the drops of blood (represented by confetti or buttons) which fall at every third pace. His confederate (the umpire) tells him beforehand where to make for, and if he gets there without being touched by his pursuers, over eight minutes ahead of them, he wins. If they never reach his confederate, neither side wins.

Play

Any one of Sherlock Holmes' stories makes a good play.

BOOKS TO READ

"Memoirs of Sherlock Holmes." 7s. 6d. nett and 2s. nett.

"Adventures of Sherlock Holmes." 7s. 6d. nett and 2s. nett



STALKING ATTITUDES

CHAPTER V

Woodcraft

or

Knowledge of Animals and Nature

CAMP FIRE YARN. No. 14

HINTS TO INSTRUCTORS

HOW TO TEACH NATURAL HISTORY

If in a place where there are Zoological Gardens or a Natural History Museum, take your Scouts to it. Take them to certain animals on which you are prepared to talk to them. About half a dozen animals would be quite enough for one day.

If in the country, get leave from a farmer to show the boys how to put on harness, etc., and how to feed and water the bullock or horse; how he is shod, etc. How to catch hold of a runaway horse in harness. How to milk a cow.

Study habits of cows, squirrels, birds, rats, fish, etc., by stalking them and watching all that they do.

Take your Scouts to any menagerie, and explain the animals.

Stalking

AS AN AID TO OBSERVATION—HOW TO HIDE YOURSELF—HOW TO LEARN STALKING—GAMES—BOOK ON STALKING

AT some manœuvres two hostile patrols of soldiers were approaching, looking for each other, till the ground between them became very open, and it seemed hopeless for a Scout to cross it without being seen. However, a small ditch of about two feet deep and overgrown with bushes ran across part of the open plain from the point where one patrol was lying hidden. They noticed two calves which came out on to the plain from the

opposite side, and walked across the open till they got to the end of this ditch, and here they stopped and separated and began browsing.

A Scout now started to make use of this ditch by crawling along it till he should get to the far end near the calves, and there he hoped to find some way of getting on farther, or of at least peeping out and getting a nearer view of the possible position of the enemy. When about half-way along the ditch, he was suddenly fired at by an enemy's Scout already there, in the ditch.

When the umpire rode up and asked him how he had got there without being seen, the hostile Scout said that finding he could not reach the ditch without being seen if he went across the plain, he seized two calves which he had found among the bushes where his patrol were hiding, and, stepping between them, he drove the pair of them, by holding their tails, across to the open ditch; here he let them go, and slid himself into the ditch without being noticed.

How to Hide Yourself

When you want to observe wild animals you have to stalk them, that is, to creep up to them without their seeing or smelling you.

A hunter when he is stalking wild animals keeps himself entirely hidden, so does the war Scout when watching or looking for the enemy.

So, when you are observing a person, don't do so by openly staring at him, but notice the details you want to at one glance or two, and if you want to study him more, walk behind him; you can learn just as much from a back view, in fact more than you can from a front view, and, unless he is a Scout and looks round frequently, he does not know that you are observing him.

War Scouts and hunters stalking game always carry out two important things when they don't want to be seen.

One is—they take care that the ground behind them, or trees, or buildings, etc., are of the same colour as their clothes.

And the other is—if an enemy or a deer is seen looking for them, they remain perfectly still without moving so long as he is there.

In that way a Scout, even though he is out in the open, will often escape being noticed.

In choosing your background, consider the colour of your clothes; thus, if you are dressed in khaki, don't go and stand in front of a whitewashed wall, or in front of a dark-shaded bush, but go where there is khaki-coloured sand or grass or rocks be-

hind you—and remain perfectly still. It will be very difficult for an enemy to distinguish you, even at a short distance.

If you are in dark clothes, get among dark bushes, or in the shadow of trees or rocks, but be careful that the ground beyond you is also dark—if there is light-coloured ground beyond the trees under which you are standing, for instance, you will stand out clearly defined against it.

In making use of hills as look-out places, be very careful not to show yourself on the top or sky-line. That is the fault which a tenderfoot generally makes.

It is quite a lesson to watch a Zulu scout making use of a hilltop or rising ground as a look-out place. He will crawl up on all fours, lying flat in the grass; on reaching the top he will very slowly raise his head, inch by inch, till he can see the view. If he sees the enemy on beyond, he will have a good look, and, if he thinks they are watching him, will keep his head perfectly steady for an immense time, hoping that he will be mistaken for a stump or a stone. If he is not detected, he will very gradually lower his head, inch by inch, into the grass again, and crawl quietly away. Any quick or sudden movement of the head on the sky-line would be very liable to attract attention, even at a considerable distance.

At night, keep as much as possible in low ground, ditches, etc., so that you are down in the dark, while an enemy who comes near will be visible to you outlined on higher ground against the stars.

By squatting low in the shadow of the bush at night, and keeping quite still, I have let an enemy's Scout come and stand within three feet of me, so that when he turned his back towards me I was able to stand up where I was, and fling my arms round him.

A point also to remember in keeping hidden while moving, especially at night, is to walk quietly; the thump of an ordinary man's heel on the ground can be heard a good distance off, but a scout or hunter always walks lightly, on the ball of his feet, not on his heels; and this you should practise whenever you are walking, by day or by night, indoors as well as out, so that it becomes a habit with you—so as to walk as lightly and silently as possible. You will find that as you grow into it your power of walking long distances will grow, you will not tire so soon as you would if clumping along in the heavy-footed manner of most people.

Remember always that to stalk a wild animal, or a good Scout, you must keep down wind of him, even if the wind is so slight as to be merely a faint air.

Before starting to stalk your enemy, then, you should be sure which way the wind is blowing, and work up against it. To find this out, you should wet your thumb all round with your tongue, and then hold it up and see which side feels coldest, or you can throw some light dust, or dry grass or leaves in the air, and see which way they drift.

The Red Indian Scouts, when they wanted to reconnoitre an enemy's camp, used to tie a wolf's skin on their backs and walk on all fours, and, imitating the howl of a wolf, prowl round the camps at night.

In Australia, they stalk emus—which are great birds something like an ostrich—by putting an emu's skin over themselves, and walking with body bent and one hand held up to represent the bird's head and neck.



SCOUT STALKING SCOUT

From "Sketches in Mafeking and East Africa."

By permission of Messrs. Smith, Elder & Co.

American Scouts, when peeping over a ridge or any place where the head might be seen against the sky-line, put on a cap made of wolf's-head skin with ears on it—so that they may be mistaken for a wolf, if seen.

Our Scouts also, when looking out among grass, etc., tie a string or band round their head, and stick a lot of grass in it, some upright, some drooping over their face, so that their head is invisible.

When hiding behind a big stone or mound, etc., they don't look over the top, but round the side of it.

How to Teach Stalking

Demonstrate the value of adapting colour of clothes to background by sending out one boy about 500 yards to stand against different backgrounds in turn, till he gets one similar in colour to his own clothes.

The rest of the patrol to watch and to notice how invisible he becomes when he gets a suitable background. E.g. a boy in a grey shirt standing in front of dark bushes, etc., is quite visible—but becomes less so if he stands in front of a grey rock or house; a boy in a dark shirt is very visible in a green field, but not when he stands in an open doorway against dark interior shadow.

Games in Stalking

SCOUT HUNTING

One Scout is given time to go out and hide himself, the remainder then start to find him; he wins if he is not found, or if he can get back to the starting point within a given time without being touched.

DISPATCH RUNNING

A Scout is told to bring a note to a certain spot or house from a distance within a given time: other hostile Scouts are told to prevent any message getting to this place, and to hide themselves at different points to stop the dispatch carrier getting in with it.

To count as a capture, two Scouts must touch the dispatch runner before he reaches the spot for delivering the message.

RELAY RACE

One patrol pitted against another to see who can get a message sent a long distance in shortest time by means of relays of runners (or cyclists). The patrol is ordered out to send in three successive notes or tokens (such as sprigs of certain plants), from a point, say, two miles distant or more. The leader in taking his patrol out to the spot, drops Scouts at convenient distances, who will then act as runners from one post to the next and back. If relays are posted in pairs, messages can be passed both ways.

STALKING

Instructor acts as a deer—not hiding, but standing, moving a little now and then if he likes.

Scouts go out to find, and each in his own way tries to get up to him unseen.

Directly the instructor sees a Scout he directs him to stand up as having failed. After a certain time the instructor calls "Time," all stand up at the spot which they have reached, and the nearest wins.

The same game may be played to test the Scouts in stepping lightly—the umpire being blindfolded. The practice should preferably be carried out where there are dry twigs lying about and

gravel, etc. The Scout may start to stalk the blind enemy at 100 yards' distance, and he must do it fairly fast—say, in one minute and a half—to touch the blind man before he hears him.

STALKING AND REPORTING

The umpire places himself out in the open and sends each Scout or pair of Scouts away in different directions about half a mile off. When he waves a flag, which is the signal to begin, they all hide, and then proceed to stalk him, creeping up and watching all he does. When he waves the flag again, they rise, come in, and report each in turn all that he did, either by handing in a written report or verbally, as may be ordered. The umpire meantime has kept a look-out in each direction, and, every time he sees a Scout, he takes two points off that Scout's score. He, on his part, performs small actions, such as sitting down, kneeling up, looking through glasses, using handkerchief, taking hat off for a bit, walking round in a circle a few times, to give Scouts something to note and report about him. Scouts are given three points for each act reported correctly. It saves time if the umpire makes out a scoring card beforehand, giving the name of each Scout, and a number of columns, showing each act of his, and what mark that Scout wins also a column of deducted marks for exposing themselves.

"SPIDER AND FLY"

A bit of country or section of the town about a mile square is selected as the web, and its boundaries described, and an hour fixed at which operations are to cease.

One patrol (or half-patrol) is the "spider," which goes out and selects a place to hide itself.

The other patrol (or half-patrol) goes a quarter of an hour later as the "fly" to look for the "spider." They can spread themselves about as they like, but must tell their leader anything that they discover.

An umpire goes with each party.

If within the given time (say, about two hours) the fly has not discovered the spider, the spider wins. The spiders write down the names of any of the fly patrol that they may see; similarly, the flies write down the names of any spiders that they may see, and their exact hiding-place.

The two sides should wear different colours, or be differently dressed (e.g. one side in turbans).

THROWING THE ASSEGAI

Target, a thin sack, lightly stuffed with straw, or a sheet of cardboard, or canvas stretched on a frame.

Assegais to be made of wands, with weighted ends sharpened, or with iron arrow-heads on them.

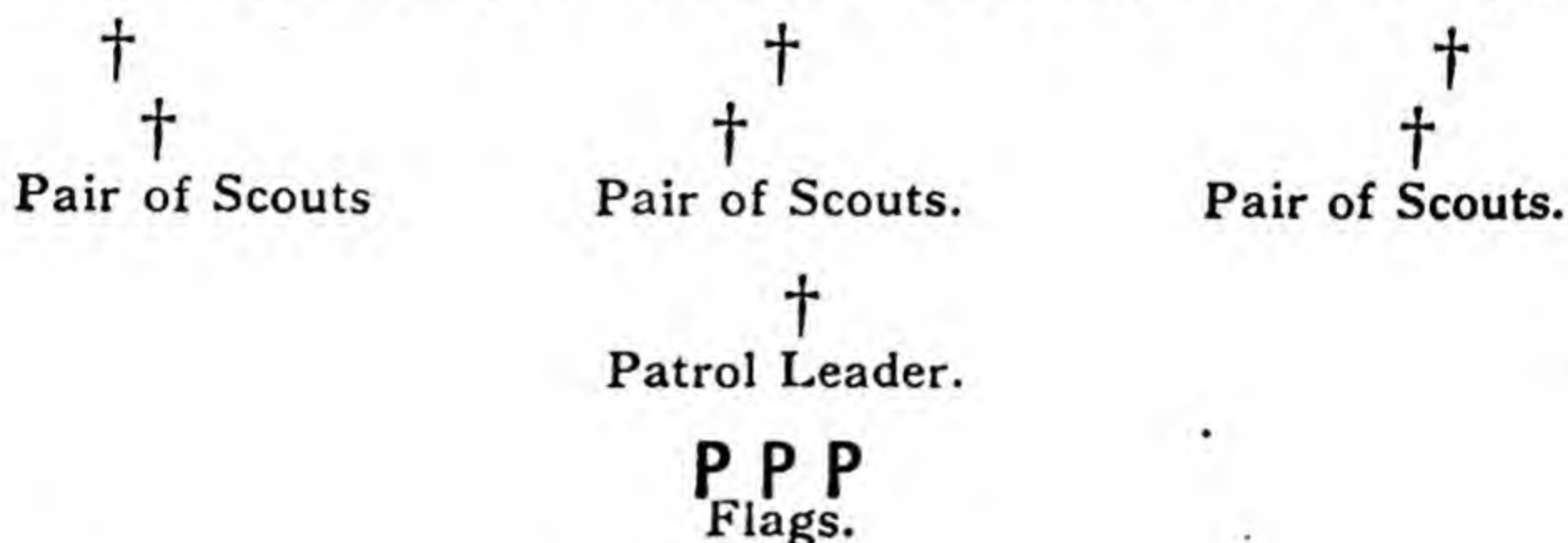
FLAG RAIDING

(From "Aids to Scouting." 1s. Gale and Polden.)

Two or more patrols on each side.

Each side will form an outpost within a given tract of country to protect three flags (or at night three lanterns two feet above ground), planted not less than 200 yards (100 yards at night) from it. The protecting outpost will be posted in concealment either all together or spread out in pairs. It will then send out Scouts to discover the enemy's position. When these have found out where the outpost is, they try and creep round out of sight till they can get to the flags and bring them away to their own line. One Scout may not take away more than one flag.

This is the general position of a Patrol on such an outpost:—



Any Scout coming within fifty yards of a stronger party will be put out of action if seen by the enemy; if he can creep by without being seen it is all right.

Scouts posted to watch as outposts cannot move from their ground, but their strength counts as double, and they may send single messengers to their neighbours or to their own scouting party.

An umpire should be with each outpost and with each scouting patrol.

At a given hour operations will cease, and all will assemble at the given spot to hand in their reports. The following points might be awarded:—

| | |
|--|----------------|
| For each flag or lamp captured and brought in | 5 points |
| For each report or sketch of the position of the enemy's outposts..... | up to 5 points |
| For each report of movement of enemy's scouting patrols | 2 points |

The side which makes the biggest total wins.

CAMP FIRE YARN. No. 15

ANIMALS

THE CALLING OF WILD ANIMALS—ANIMALS—BIRDS—REPTILES—
FISHES—INSECTS—GAMES—BOOKS TO READ

SCOUTS in many parts of the world use the calls of wild animals and birds for communicating with each other, especially at night, or in thick bush, or in fog, etc., but it is also very useful to be able to imitate the calls if you want to watch the habits of the animals. You can begin by calling chickens; or by talking



INDIAN GIPSY CALLING JACKALS

to dogs in dog language, and you very soon find you can give the angry growl or the playful growl of a dog. Owls, wood-pigeons, quails, and koils are very easily called.

In India, I have seen a certain tribe of gipsies who eat jackals. Now a jackal is one of the most suspicious animals that live, and is very difficult to catch in a trap, but these gipsies catch them by calling them in this way.

Several men with dogs hide themselves in the grass and bushes round a small field. In the middle of this open place one gipsy imitates the call of the jackals calling to each other: he gets louder and louder till they seem to come together; then they begin to growl and finally tackle each other with violent snapping, snarling, and yelling, and at the same time he shakes a bundle of dried leaves, which sounds like the animals dashing about among grass and reeds. Then he flings himself down on the ground, and throws up dust in the air, so that he is completely hidden in it, still growling and fighting. If any jackal is within sound of this, he comes tearing out of the jungle, and

dashes into the dust to join in the fight. When he finds a man there, he comes out again in a hurry; but meantime the dogs have been loosed from all sides, and they quickly catch him and kill him.

Mr. William Long in his very interesting book, called "Beasts of the Field," describes how he once called a moose. The moose is a very huge kind of deer, with an ugly, bulging kind of nose. He lives in the forests of North America and Canada, and is very hard to get near; and is pretty dangerous when he is angry.

Mr. Long was in a canoe, fishing, when he heard a moose bull calling in the forest—so just for fun he went ashore and cut a strip of bark off a birch tree and rolled it up into a cone or trumpet shape so as to make a kind of megaphone (about fifteen inches long, five inches wide at the larger end, and about an inch or two at the mouth-piece). With this he proceeded to imitate the roaring grunt of the bull-moose. The effect was tremendous; the old moose came tearing down and even came into the water and tried to get at him—and it was only by hard paddling that in the end he got away.

One of the best things in scouting is the hunting of big game—that is, going after elephants, lions, rhino, wild boar, deer, and those kinds of animals; and a fellow has to be a pretty good Scout if he hopes to succeed at it.

You get plenty of excitement and plenty of danger too; and all that I have told you about observation and tracking and hiding yourself comes in here. And, in addition to these, you must know all about animals and their habits and ways if you want to be successful.

I have said the "hunting" or "going after big game is one of the best things in scouting." I did not say shooting or killing the game was the best part; for, as you get to study animals, you get to like them more and more, and you will soon find that you don't want to kill them for the mere sake of killing, and that the more you see of them the more you see the wonderful work of God in them.

All the fun of hunting lies in the adventurous life in the jungle, the chance in many cases of the animal hunting *you* instead of you hunting the animal, the interest of tracking him up, stalking him and watching all that he does and learning his habits. The actual shooting the animal that follows is only a very small part of the fun.

No Scout should ever kill an animal unless there is some real reason for doing so, and in that case he should kill it quickly and effectively, so as to give it as little pain as possible.

In fact, many big-game hunters nowadays prefer to shoot their game with the camera instead of with the rifle—which gives just as interesting results—except when you are hungry, then you must, of course, kill your game.

My brother was lately big-game shooting in East Africa and had very good sport with the camera, living in the wilds, and tracking and stalking and finally snap-shooting elephants, rhinoceroses, and other big animals.

One day he had crept up near to an elephant and had set up his camera and had got his head under the cloth, focussing it, when his servant cried, "Look out, sir!" and started to run. My brother poked his head out from under the cloth and found a great elephant coming for him, only a few yards off. So he just pressed the button, and then lit out and ran too. The elephant rushed on to the camera, stopped, and seemed to recognise that it was only a camera after all, and smiling at his own irritability lurched off into the jungle again.

Mr. Schilling's book "With Flashlight and Rifle in Africa" is a most interesting collection of instantaneous photos of wild animals, most of them taken by night by means of flashlight, which was set going by the animals themselves striking against wires which he had put out for the purpose. He got splendid photos of lions, hyænas, deer of all sorts, zebras, and other beasts. There is one of a lion actually in the air springing on to a buck.

The boar is certainly the bravest of all animals; he is the real "King of Jungle," and the other animals all know it. If you watch a drinking pool in the jungle at night, you will see the animals that come to it all creeping down nervously, looking out in every direction for hidden enemies. But when the boar comes he simply swaggers down with his great head and his shiny tusks swinging from side to side; he cares for nobody, but everybody cares for him; even a tiger drinking at the pool will give a snarl and sneak quickly out of sight.

I have often lain out on moonlight nights to watch the animals, especially wild boars, in the jungle; and it is just as good fun as merely going after them to kill them.

And I have caught and kept a young wild boar and a young panther, and found them most amusing and interesting little beggars. The boar used to live in my garden, and he never became really tame, though I got him as a baby.

He would come to me when I called him—but very warily; he would never come to a stranger, but he would "go for" and try and cut him with his little tusks.

He used to practise the use of his tusks while turning at full

speed round an old tree stump in the garden, and he would gallop at this and round it in a figure of eight continuously for over five minutes at a time, and then fling himself down on his side panting with his exertions.

My panther was also a beautiful and delightfully playful beast, and used to go about with me like a dog; but he was very uncertain in his dealings with strangers.

I think one gets to know more about animals and to understand them better by keeping them as pets at first, and then going and watching them in their wild natural life.

But before going to study big game in the jungle everybody must study all animals wild and tame at home. It would be a very good thing if every Scout kept some kind of animal, such as a pony or a dog, birds, or mongooses, or even live butterflies.

Every Boy Scout ought to know all about the tame animals which he sees every day. You ought to know all about grooming, feeding, and watering a horse, about putting him into harness or taking him out of harness and putting him in the stable, and know when he is going lame and should not therefore be worked.

Other tame animals to understand are, of course, dogs. And a good dog is the very best companion for a Scout, who need not think himself a really good Scout till he has trained a young dog to do all he wants of him. It requires great patience and kindness, and genuine sympathy with the dog. Dogs are being used frequently for finding lost men and for carrying messages. Scouts can do interesting and useful work by training Troop dogs for this purpose.

A dog is the most human of all animals, and therefore the best companion for a man. He is always courteous, and always ready for a game—full of humour, and very faithful and loving.

Of course, a Scout who lives in the country has much better chances of studying animals and birds than in a town.

Still, if you live in a large town, there are lots of different kinds of birds to be seen alive in the Zoological Gardens, or stuffed and set up in the Natural History Museum—so that a Boy Scout in large towns ought to know as much about all animals as most people. And even there you can see a number of wild birds, animals, and insects. Madras, for instance, has a wonderful aquarium for observing fish.

Anywhere you can do a lot of observing in the parks or by starting a feeding-box for birds at your own window. And, best of all, by going out into the country whenever you can get a few hours for it by train, or bicycle, or on your own flat feet, and there stalk such animals as snakes, hares, cicadas, birds,

fish, etc., and watch all they do, and get to know their different kinds and their names, and also what kind of tracks they made on the ground, their nests and eggs, and so on.

If you are lucky enough to own a camera, you cannot possibly do better than start making a collection of photos of animals and birds taken from life. Such a collection is ten times more interesting than the ordinary boy's collection of stamps, or crests, or autographs, which any ass can accomplish by sitting at home and bothering other people to give.

As a Scout you should study the habits of as many of these animals as you can:—

| | | | |
|----------|------------|-----------|------------|
| Antelope | Jackals | Pangolins | Hedgehogs |
| Deer | Foxes | Otters | Musk rats |
| Hares | Mongoosees | Bats | Squirrels |
| Rats | Porcupines | Moles | Toddy cats |
| Mice | | | |

Every animal is interesting to watch, and it is just as difficult to stalk a mongoose as it is to stalk a lion. Even the humble hedgehog can be a hero among animals. Here is a description of a fight between a hedgehog and a viper by Mr. Millais in his book on the "Mammals of Great Britain and Ireland." (Mammals means animals that have "Mammas"—that is, they are born alive, not like chickens in eggs, that have to be hatched; birds are not mammals.)

"Everyone knows that the hedgehog is a sworn enemy of reptiles in general, and of the viper in particular; but few, perhaps, are aware in what way he overcomes so dangerous an enemy.

"My keeper was going his rounds this summer in a wood which was infested by vipers when he espied an enormous one asleep in the sun. He was on the point of killing it with a charge of shot when he perceived a hedgehog coming cautiously over the moss and noiselessly approaching the reptile. He then witnessed a curious sight. As soon as the hedgehog was within reach of his prey, he seized it by the tail with his teeth and as quick as thought rolled himself into a ball. The viper, awakened by the pain, at once turned and made a terrific dart at him. The hedgehog did not wince. The viper, infuriated, extends itself, hisses and twists in fearful contortions. In five minutes it is covered with blood, its mouth one large wound (from the spines of the hedgehog), and it lies exhausted on the ground.

"A few more starts, and then a last convulsive agony, and it expires.

"When the hedgehog perceived that it was quite dead, he let go his hold and quietly unrolled himself. He was just about to begin his meal and devour the reptile, when the sight of my

keeper, who had approached during the struggle, alarmed him, and he rolled himself up again till the man had retreated into the wood."

We are apt to think that all animals are guided in their conduct by instinct, that is, by a sort of idea that is born in them. For instance, we imagine that a young otter swims naturally directly he is put into water, or that a young deer runs away from a man from a natural inborn fear of him.

Mr. W. Long, in his book "The School of the Woods," shows that animals largely owe their cleverness to their mothers, who teach them while yet young. Thus he has seen an otter carry two of her young upon her back into the water, and, after swimming about for a little while, she suddenly dived from under them, and felt them struggling in the water. But she rose near them and helped them to swim back to the shore. In this way she gradually taught them to swim.

I once saw a lioness in East Africa sitting with her four little



TEACHING THE YOUNGSTERS

cubs all in a row watching me approaching her. She looked exactly as though she were teaching the young ones how to act in the case of a man coming.

She was evidently saying to them, "Now, cubbies, I want you all to notice what a man is like. Then, one by one, you must jump up and skip away, with a whisk of your tail. The moment you are out of sight in the long grass, you must creep and crawl till you have got to leeward (down-wind) of him; then follow him, always keeping him to windward, so that you can smell whereabouts he is, and he cannot find you."

In "The School of the Woods" Long writes:

"Watch, say, a crow's nest. One day you will see the mother bird standing near the nest and stretching her wings over her little ones. Presently the young stand up and stretch their wings in imitation. That is the first lesson.

"Next day, perhaps, you will see the old bird lifting herself to tip-toe and holding herself there by vigorous flapping. Again the young imitate, and soon learn that their wings are a power to

sustain them. Next day you may see both parent birds passing from branch to branch about the nest, aided by their wings in the long jumps. The little ones join and play, and lo! they have learned to fly without even knowing that they were being taught."

Birds

A man who studies birds is called an ornithologist. Mark Twain, the amusing yet kind-hearted American writer, says: "There are fellows who write books about birds and love them so much that they'll go hungry and tired to find a new kind of bird—and kill it.

"They are called 'ornithologers.'

"I could have been an 'ornithologer' myself, because I always loved birds and creatures. And I started out to learn how to be one. I saw a bird sitting on a dead limb of a high tree, singing away with his head tilted back and his mouth open—and before I thought I fired my gun at him; his song stopped all suddenly, and he fell from the branch, limp like a rag, and I ran and picked him up—and he was dead: his body was warm in my hand, and his head rolled about this way and that, like as if his neck was broke, and there was a white skin over his eyes, and one drop of red blood sparkled on the side of his head—and—laws! I couldn't see nothing for the tears. I haven't ever murdered no creature since then that warn't doing me no harm—and I ain't agoing to neither."

A good Scout is generally a good "ornithologer," as Mark Twain calls him. That is to say, he likes stalking birds and watching all that they do. He discovers, by watching them, where and how they build their nests.

He does not, like the ordinary boy, want to go and rob them of their eggs, but he likes to watch how they hatch out their young and teach them to feed themselves and to fly. He gets to know every species of bird by its call and by its way of flying; and he knows which birds remain all the year round and which only come at certain seasons; and what kind of food they like best, and how they change their plumage; what sort of nests they build, where they build them, and what the eggs are like.

A great deal of natural history can even be studied by keeping birds in your houses, or watching them in your neighbourhood, especially if you feed them daily. It is interesting to note, for instance, their different ways of singing, how some sing to make love to the hen birds, while others, like the barn-door cock, crow or sing to challenge another to fight. A herring gull makes an awful ass of himself when he tries to sing and to

show himself off to the ladies, and an old crow is not much better. Then it is interesting to watch how the young birds hatch out: some appear naked, with no feathers, and their eyes shut and their mouths open. Others with fluffy kind of feathers all over them, are full of life and energy. Young moorhens, for instance, swim as soon as they come out of the egg; young chickens start running about and hunting flies within a very few minutes; while a young sparrow is useless for days, and has to be fed and coddled by his parents.

There are many different kinds of birds in India. Here are some of the commoner birds which a Scout should know by sight and sound:—

| | | |
|------------|------------------|---------------|
| Dove | Pheasant (Hills) | Sand-grouse |
| Drongo | Koil | Partridge |
| Wild duck | Quail | Crow-Pheasant |
| Wild goose | Plover | Snipe |
| Treepie | Mynah | Night-jar |
| Egret | Night heron | Bulbul |
| Wagtail | Swallow | Barbit |
| Woodpecker | Gull (sea) | Swift |
| Owl | Hawk | Tern (sea) |
| Vulture | Eagle | Kite |
| Oriole | Hoopoe | Munia |
| Babbler | Bee-eater | Flycatcher |
| Roller | Sunbird | Weaver-bird |
| Cormorant | Sparrow | Parroquet |
| Kingfisher | Crow | Tailor-bird |

A good many birds are almost dying out in some countries because so many boys bag all their eggs when they find their nests.

Bird's-nesting is very like big-game shooting—you look out in places that, as a hunter, you know are likely places for the birds you want; you watch the birds fly in and out and you find the nest. But do not then go and destroy the nest and take all the eggs. If you are actually a collector, take one egg and leave the rest, and, above all, don't pull the nest about, otherwise the parent birds will desert it, and all those eggs, which might have developed into jolly young birds, will be wasted.

Far better than taking the eggs is to take a photo, or make a sketch of the hen sitting on her nest, or to make a collection of pictures of the different kinds of nests made by the different kinds of birds.

Aberdeen, in Scotland, is supposed to be specially well off for skylarks for the following reason.

A few years ago there came a very severe gale and snowstorm late in March, and all the high ground inland was so buried under snow and ice that the birds were all driven to the lower

land near the coast. The fields by the seashore were covered with them.

Numbers of people went out to catch them with birdlime, nets, snares, and guns. Large numbers were taken alive to be sent to market in London and other towns.

One gentleman found a man selling a big cage full of them. They were crowded up to a fearful extent, and all fluttering with terror at their imprisonment, struggling over each other in their frantic desire to escape. He felt so sorry for them that he bought the whole lot, and took them to his warehouse, where he was able to give them plenty of room and food and water.

Then he offered to buy all the larks that were being captured for the market at market prices. In this way he received over a thousand; and these he put in a big room, where they had comparative freedom and plenty of food. It is said that the noise of their singing in the morning was almost deafening, and crowds of birds used to gather over the house to hear them.

At last the bad weather passed off, the sun shone out again, and the fields became green and bright, and then the kind man who had housed the birds opened the windows of the room and all the birds flew out in a happy crowd, chirping and singing as they mounted into the bright warm air or fluttered off to the adjoining fields and woods. And there they built their nests and hatched out their young, so that to-day the song of the lark is to be heard everywhere round Aberdeen.

Reptiles, Fishes, etc.

The following should be known to all Scouts:

Snakes
Tortoises

Lizards
Frogs

Crocodiles
Toads

as many different kinds of each as is possible as well as the different kinds of common fish.

Every Scout, whose religion does not forbid it, ought to be able to fish in order to get food for himself. A Tenderfoot who starved on the bank of a river full of fish would look very silly, yet it might happen to one who had never learned to catch fish.

And fishing brings out a lot of the points in scouting, especially if you fish with fly. To be successful you must know a lot about the habits and ways of the fish, what kind of haunt he frequents, in what kind of weather he feeds and at what time of day, which kind of food he likes best, how far off he can see you, and so on. Without knowing these, you can fish away until you are blue in the face and never catch one.

A fish generally has his own particular haunt in the stream, and when once you discover a fish at home you can go and creep near and watch all that he does.

Then you have to be able to tie very special knots with delicate gut, which is a bit of a puzzler to any boy whose fingers are all thumbs.

And you have to have infinite patience; your line gets caught up in bushes and reeds, or your clothes—or when it can't find any other body it ties up in a knot round itself. Well, it's no use getting angry with it. There are only two things to do—the first is to grin and smile, and the second is to set to work very leisurely to undo it. Then you will have loads of disappointments in losing fish through the line breaking, or other mishaps; but remember those are what happen to everybody when they begin fishing, and are the troubles that in the end make it so very enjoyable when you have got over them.

And when you catch your fish do as I do—only keep those you specially want for food or as specimens; put back the others the moment you have landed them. The prick of the hook in their leathery mouth does not hurt them for long, and they swim off quite happily to enjoy life in their water again.

If you use a dry fly, that is, keeping your fly sitting on top of the water instead of sunk under the surface, you have really to stalk your fish, just as you would deer or any other game, for a trout is very sharp-eyed and shy.

You can also catch fish in traps made of reeds or with a casting net, or, as Scouts often have to do, by spearing them with a very sharp three-pronged spear. I have done it many a time, but it requires practice to be successful. But there is one thing a Scout will try his utmost to stop and that is the poisoning of fish or other wholesale methods of destruction which are so often used by ignorant villagers.

Of course, a Scout ought to know about snakes, because in almost all wild countries you come across plenty of them and many of them dangerous.

If a person is bitten by a snake always try to secure the snake and take it to the doctor with the patient, as the best treatment can only be given when the species is known.

India's poisonous snakes can easily be recognised from the arrangement of their scales with the help of a chart published by the Bombay Natural History Society. It is no use judging by colour. Many harmless and poisonous snakes are coloured almost exactly alike.

Snakes have a horrid knack of creeping into tents and under

blankets, or into boots. You will always notice an old hand in camp before he turns in at night look very carefully through his blankets, and in the morning before putting on his boots he will carefully shake them out. I even find myself doing it now at home, just from habit.

Snakes don't like crawling over anything rough as a rule; so in India you often construct a kind of path, made of sharp, jagged stones, all round a house to prevent snakes crawling into it from the garden.

And on the prairie, hunters lay a hair rope on the ground in a circle round their blankets.

A hair rope has so many tiny spikes sticking out of it that it tickles the snake's tummy to such an extent he cannot go over it.

I used to catch snakes when I was at school by using a long stick with a small fork at the end of it. When I saw a snake I stalked him, jammed the fork down on his neck, and then tied him up the stick with strips of old handkerchief, and carried him back to sell to anybody who wanted a pet. But they are not good things to make pets of as a rule, because so many people have a horror of them, and it is not fair, therefore, to have them about in a house where servants or others might get frightened by them.

Poisonous snakes carry their poison in a small kind of bag inside their mouths. They have two fangs or long pointed teeth, which are on a kind of hinge; they lie flat along the snake's gums till he gets angry and wants to kill something; then they stand on end, and he dives his head forward and strikes them into his enemy. As he does so, the poison passes out of the poison bag, or gland as it is called, into the two holes in your skin made by the fangs. This poison then gets into the veins of the man who has been bitten and is carried by the blood all over the body in a few seconds, unless steps are at once taken to stop it by sucking the wound and binding the veins up very tightly. It does no harm when swallowed.

Insects, etc.

Insects are very interesting animals to collect, or to watch, or to photograph.

Also for a Scout who fishes, or studies birds or reptiles, it is most important that he should know a certain amount about the insects which are their favourite food at different times of the year or different hours of the day.

The usual insects, etc., about which a Scout ought to know something are:—

| | | |
|--------------|-------------|--------------------------|
| Crickets | Mosquitoes | Bugs (including Cicadas) |
| Moths | Ants | Beetles |
| Grasshoppers | Butterflies | Spiders |
| Glow-worms | Fireflies | Moths |
| Crabs | Centipedes | Millipedes |
| Lice | Hornets | Bees and Wasps |

About bees alone, whole books have been written—for they have wonderful powers in making their honeycomb, in finding their way for miles—sometimes as far as six miles—to find the right kind of flowers for giving them the sugary juice for making honey, and getting back with it to the hive.

They are quite a model community, for they respect their queen and kill those who won't work.

Then some insects are useful as food. Ants make a substitute for salt. Locusts—a big kind of grasshopper—are eaten in India and South Africa. We were very glad to get a flight or two of them over Mafeking. When they settled on the ground we went and, with empty sacks, beat them down as they turned to rise. They were then dried in the sun and pounded up and eaten.

HINTS FOR INSTRUCTORS

PRACTICES

Set your Scouts to find out by observation, and to report on such points as these:

IN COUNTRY: How does a rat dig his hole? When a herd of deer are alarmed does a deer merely run because the others do, or does he look round and see what is the danger before he goes, too?

Does a woodpecker break the bark away to get at insects on a tree trunk, or does he pick them out of holes, or how does he get at them? etc.

IN TOWN: Make your Scouts go out and report if they see a lame bullock or horse, or one with a gall, or sore mouth.

Lion Hunting

A lion is represented by one Scout, who goes out with tracking irons on his feet, and a pocketful of confetti or buttons, and six lawn-tennis balls or rag balls. He is allowed half an hour's start, and then the patrol go after him, following his spoor, each armed with one tennis ball with which to shoot him when they

find him. The lion may hide or creep about or run, just as he feels inclined, but whenever the ground is hard or very greasy he must drop a few buttons, etc., every few yards to show the trail.

If the hunters fail to come up to him neither wins the game. When they come near to his lair the lion fires at them with his tennis balls, and the moment a hunter is hit he must fall out dead and cannot throw his tennis ball. If the lion gets hit by a hunting tennis ball he is wounded, and if he gets wounded three times he is killed.

Tennis balls may only be fired once; they cannot be picked up and fired again in the same fight.

Each Scout must collect and hand in his tennis balls after the game.

BOOKS TO READ

"The Jungle Book," by Rudyard Kipling. Price 6s.

"An Old Wolf's Favourites: Animals I have known," by Lord Baden-Powell of Gilwell, 1s. 6d., paper; 2s. 6d., cloth.

"Birds of an Indian Village," by Dewar. Rs. 1-4.

"Indian Birds: Key to Identification," by Dewar. Rs. 5-14.

"Birds of Calcutta," by Frank Finn.

"Tribes on my Frontier," by E. H. A.

"Zoology," by Pfeiderer.

"Birdcraft of Young India," by Joseph Ross and E. L. King.

CAMP FIRE YARN. No. 16

PLANTS

TREES AND THEIR LEAVES—EATABLE PLANTS—PRACTICES AND GAMES CONNECTED WITH PLANTS—BOOKS ABOUT PLANTS

Trees

ALTHOUGH they are not animals, trees are things about which Scouts should know something. Very often a Scout has to describe country which he has seen, and if he says it is "well wooded," it would often be of great importance that the reader of his report should know what kind of trees the woods were composed of.

For instance, if the wood were deodar trees it would mean you could get poles for building bridges; if it were palm trees, you know you could get coco-nuts (or dates if they were date palms), and the palm juice for drinking.

A Scout should therefore make a point of learning the names and appearances of the trees in his country.

He should get hold of a leaf of each kind and compare it with the leaf on the tree; and then get to know the general shape and appearance of each kind of tree, so as to be able to recognise it at a distance—at all seasons.

Some of the common trees in India which a Scout should know by sight are:—

| | | | |
|-------------|--------------|------------|--------------|
| Jujube | Wood apple | Ball | Flame of the |
| Nim | Tamarind | Gold Mohur | Forest |
| Drumstick | Camel's foot | Teak | Pongamia |
| Guava | Fig | Jack | (Red Cedar) |
| Asoka | Mast | Sal | Rosewood |
| Silk Cotton | Portia | Cassia | Redwood |
| Sandalwood | Mango | Acacia | Indian Cork |
| Siris | Rain-tree | Mohwa | Coco-nut |
| Sarisage | Banyan | Pipal | Terminalia |
| Date | Palmyra | Areca | Shisham |
| Champan | Dillenia | Casuarina | |

Plants

But especially you ought to know what kinds of plants are useful to you in providing you with food. Supposing you were out in a jungle without any food, as very often happens; if you knew nothing about plants you would probably die of starvation, or of poisoning, from not knowing which fruit or roots were wholesome and which dangerous to eat.

There are numbers of berries, nuts, roots, barks, and leaves that are good to eat.

The same with crops of different kinds of corn and seed, vegetable roots, and even grasses and vetches. Seaweed is much eaten in some places. Certain kinds of moss are also used as food.

HINTS FOR INSTRUCTORS

PRACTICES

Take out Scouts to get specimens of leaves, fruits, or blossoms of various trees, shrubs, etc., and observe the shape and nature of the tree both in the hot and cold weather.

Collect leaves of different trees; let Scouts make tracings of them and write the name of the tree on each.

In the country make Scouts examine crops in all stages of their growth, so that they know pretty well by sight what kind of crop is coming up.

Start gardens, if possible, either a patrol garden or individual

Scout's garden. Let them grow flowers and vegetables for profit to pay for their equipment, etc.

Show all the wild plants which may be made use of for food.

Games

PLANT RACE

Start off your Scouts, either cycling or on foot, to go in any direction they like, to get a specimen of any ordered plant, say, a neem, mango, deodar, or something of that kind, whichever you may order, such as will tax their knowledge of plants and will test their memory as to where they noticed one of the kind required, and will also make them quick in getting there and back.

BOOKS TO READ

"Glimpses of Plant Life," by Pfeiderer.

"Some Madras Trees," by Butterworth.

Play

THE DIAMOND THIEF

(Best performed in the open air and in dumb show.)

A party of prospectors have been out into the wild country in South Africa and have found a magnificent diamond. They are now making their way back to civilisation with it. Horse-sickness has killed off their horses, and so they are doing their journey on foot, carrying their blankets, food, and cooking-pots.

As the heat of the day comes on, they camp for the day, meaning to push on again at night. They rig up blanket-tents and light fires to cook their food, weave mattresses, sing songs of home, play cards, etc. The diamond is taken out of the sardine tin in which it is kept for all to look at and admire. It is then put carefully back. The box is placed out in the open where it can be seen, and one man is told off as sentry to guard it. The remainder have their food, and then gradually lie down to sleep. When the camp is all still, the sentry gets tired of standing, and presently sits down and begins to nod.

While he is dozing the diamond thief sneaks into sight, creeps near the camp, and crouches, watching the sleeping man; when the sentry wakes up for a moment with a start, the thief crouches flat.

Eventually, the sentry reclines and goes to sleep. Inch by inch the thief creeps up, till he stealthily removes the sentry's gun (or pistol) out of his reach; then he swiftly glides up to the diamond box, seizes it, and sneaks quietly away without being discovered, dodges about, walks backwards, and wipes out his tracks as he goes in order to confuse pursuers.

The Leader wakes with a yawn, and, looking round, starts when he sees there is no sentry standing about. He springs up, rushes to the sleeping sentry, shakes him up, and asks him where is the diamond. Sentry wakes up confused and scared. Remainder wake and crowd angrily together, threatening and questioning the sentry.

Then one suddenly sees the footprints of the thief; he follows in jerks of a few paces along the trail; the rest follow and help to pick it up, first one and then another finding it, till they go off the scene. The Leader is about to follow them when he stops and waves them onward, and then turns back to the sentry, who is standing stupefied. He hands him a pistol, and hints to him that, having ruined his friends by his faithlessness, he may as well shoot himself. The Leader then turns to follow the rest, looking about for them. A shout is heard in the distance just as the guilty sentry is putting the pistol to his head. The Leader stops him from shooting himself, and both stand listening to shouts in the distance.

Remainder of the men return, bringing in with them the thief and the diamond all safe.

They then sit round in a semicircle, the Leader on a mound or box in the centre, with the diamond in front of him. The thief, standing with arms bound, is tried and condemned to be shot. He goes away a few paces and sits down with his back to the rest and thinks over his past life.

They then try the sentry, and condemn him as a punishment for his carelessness to shoot the thief.

All get up. They start to dig a grave. When ready the thief is made to stand up, his eyes are bound. The sentry takes a pistol and shoots him. Remainder then bring a blanket and lift the dead man into it and carry him to the grave—to the opposite side from the audience, so that everyone can see the "body" lowered into the grave. They then withdraw the blanket, fill in the grave and trample the earth down. All shake hands with the sentry to show that they forgive him.

They then pack up camp and continue their journey with the diamond.

Or, another alternative is to hang the thief on a tree and to leave him hanging.

At the foot of the tree which is to form the gallows, dig a small trench beforehand; carefully conceal it with grass, etc., and hide in it a dummy figure made to look as much as possible like the Scout who is to be hanged.

When the prisoner is taken to execution, make him lie down to be pinned close to this trench. While the Scouts are busy round him in binding him and putting on the noose, they of course substitute the dummy for the real boy, who then slides into the ditch and hides there.

N.B.—The grave is managed thus. A hole must be previously prepared near to the edge of the arena. Then a tunnel is made by which the "corpse" can creep out of the grave and get away underground. This is done by digging a trench and roofing it with boards or hurdles and covering it over with earth and turf again, so that the audience will not notice it. The grave, too, is made in the same way, but shallower and partly filled up with sods; the diggers remove the top earth, then, hidden by the rest crowding round, they remove the board and pile up the sods on the surface. As soon as the corpse is lowered into the grave he creeps away down the tunnel, and so goes off the scene. The diggers throw in some earth, jump down and trample it, then pile up the sods on top till they make a nice-looking grave.

The whole thing wants careful rehearsing beforehand, but is most effective when well done, especially if accompanied by sympathetic music.

It is a good thing to use for an open-air show to attract a crowd when raising funds for your Troop.



"THE STRUGGLE," FOR STRENGTHENING THE HEART

CHAPTER VI

Endurance for Scouts

or How to be Strong

HINTS TO INSTRUCTORS

HOW TO HELP IN A GREAT NATIONAL WORK

The training of the Boy Scouts would be incomplete if it did not endeavour to instil ideas of personal hygiene and physical fitness into the boys.

Since most cases of physical decay are preventable they open to instructors a field for doing a work of national value. I venture to hope that they will therefore make a special feature of the instruction in the following three camp fire yarns, which suggest that boys should be taught to be PERSONALLY RESPONSIBLE for their own strength, health, and sanitary surroundings.

CAMP FIRE YARN. No. 17

HOW TO GROW STRONG

NEED FOR SCOUTS TO BE STRONG—EXERCISES—CARE OF BODY—
NOSE—EARS—EYES—TEETH—NAILS—PRACTICES

A Scout's Endurance

A SCOUT lay sick in hospital in India with that most fatal disease called cholera. The doctor told the man in attendance on him that the only chance of saving his life was violently to warm up his feet and keep the blood moving in his body by constantly rubbing him. The moment the doctor's back was turned, the

attendant gave up rubbing and squatted down to have a quiet smoke. The poor patient, though he could not speak, understood all that was going on, and he was so enraged at the conduct of the attendant that he resolved then and there that he would get well if only to give him a lesson. Having made up his mind to get well he *got* well.

A Scout's motto is, "Never say die till you're dead"—and if he acts up to this it will pull him out of many a bad place when everything seems to be going wrong for him. It means a mixture of pluck, patience, and strength, which we call "endurance."

The great South African hunter and scout, F. C. Selous, gave a good example of Scout's endurance when on a hunting expedition in Barotseland, north of the Zambesi River. In the middle of the night his camp was suddenly attacked by a hostile tribe, who fired into it at close range and charged in.

He and his small party scattered at once into the darkness and hid themselves away in the long grass. Selous himself had snatched up his rifle and a few cartridges and got safely into the grass. But he could not find any of his men, and, seeing that the enemy had got possession of his camp, and that there were still a few hours of darkness before him in which to make his escape, he started off southward, using the stars of the Southern Cross as his guide.

He crept past an outpost of the enemy whom he overheard talking, and then swam across a river and finally got well away, only dressed in a shirt, and shorts, and shoes. For the next few days and nights he kept walking southward, having frequently to hide to avoid enemies. He shot deer for food.

But one night, going into what he thought was a friendly village, he had his rifle stolen from him, and was again a fugitive, without any means of protecting himself or of getting food. However, he was not one to give in while there was a chance of life left, and he pushed on and on till at length he reached a place where he met some of his men who had also escaped, and after further tramping they got safely back into friendly country.

But what a terrible time they must have had!

Three weeks had passed since the attack, and the great part of that time Selous had been alone—hunted, starving, and bitterly cold at night, and in sweltering heat by day.

None but a Scout with extraordinary endurance could have lived through it, but then Selous was a man who as a lad had made himself strong by care and exercise: and he neither drank nor smoked. And he kept up his pluck all the time.

It shows you that if you want to get through such adventures safely when you are a man and not be a slopper you must train yourself up to be strong, healthy, and active as a lad.

Selous' endurance is further proved by the fact that when nearly seventy he went to the Front to fight the Germans in East Africa and there he was killed. Up to the time of his death he was the only officer who never seemed to get fever or other sickness although constantly employed on the hardest scouting jobs.

A man told me recently with great pride that he was teaching his son endurance by making him do tremendously long marches and bicycle runs. I told the man that he was likely to do just the opposite for his boy—that the way for a lad to gain endurance was not by trying to perform feats, *as these would very probably injure his heart and break him down*, but by making himself strong and healthy by good feeding and moderate exercise, so that when he became a man and his muscles were all "set" he could *then* go through hardships and strains where another weaker man would fail.

Exercises and their Object

There is a great deal of nonsense done in the way of bodily exercises; so many people seem to think that their only object is to make huge muscle. But to make yourself strong and healthy it is necessary to begin with your inside and to get the blood into good order and the heart to work well; that is the secret of the whole thing, and exercises of the body do it for you. This is the way:—

- (a) MAKE THE HEART STRONG in order to pump the blood properly to every part of the body, and so to build up flesh, bone, and muscle.

Exercise: "The Struggle" and "Wrist Pushing."
See page 180.

- (b) MAKE THE LUNGS STRONG in order to provide the blood with fresh air.

Exercise: "Deep Breathing." See page 194.

- (c) MAKE THE SKIN PERSPIRE to get rid of the dirt from the blood.

Exercise: Bath, or *dry* rub with a *damp* towel every day.

- (d) MAKE THE STOMACH WORK to feed the blood.

Exercise: "Cone," or "Body Bending," and "Twisting." See pages 182-183.

- (e) MAKE THE BOWELS ACTIVE to remove the remains of food and dirt from the body.

Exercise: "Body Bending" and "Kneading the Abdomen." Drink plenty of good water. Regular daily "rear."

- (f) WORK MUSCLES IN EACH PART OF THE BODY to make the blood circulate to that part, and so increase your strength.

Exercise: Running and Walking, and special exercises of special muscles, such as "Wrist Pushing" (page 180), etc.

The secret of keeping well and healthy is to keep your blood clean and active. These different exercises will do that if you will use them every day. Someone has said, "If you practise body exercises every morning you will never be ill; and if you also drink a pint of hot water every night you will never die."

The blood thrives on simple good food, plenty of exercise, plenty of fresh air, cleanliness of the body both *inside* and out, and proper rest of body and mind at intervals.

The Japanese are very strong and healthy, as was shown in their war with Russia. There was very little sickness among them, and those who were wounded generally very quickly recovered because their skin was clean and their blood was in a healthy, sound condition. They are the best example that we can copy. They keep themselves very clean by having two or three baths every day.

They eat very plain food, chiefly rice and fruit, and not much of it. They drink plenty of water, but no spirits. They take lots of exercise. They make themselves good-tempered and do not worry their brain. They live in fresh air as much as possible day and night. Their particular exercise is "Ju-Jitsu," which is more of a game than drill, and is generally played in pairs. And pupils get to like the game so much that they generally go on with it after their course of instruction has finished.

By Ju-Jitsu, the muscles and body are developed in a natural way, in the open air as a rule. It requires no apparatus, and once the muscles have been formed by it, they do not disappear again when you cease the practices, as is the case in ordinary gymnastics.

Admiral Kamimura, the great Admiral of our friends the Japanese, strongly recommends all young men and lads to practise Ju-Jitsu, as it not only makes them strong, but also quick in the mind.

The Nose

A Scout must be able to smell well, in order to find his enemy by night. If he always breathes through the nose, and not through the mouth, this helps him considerably. But there are other reasons more important than that for always breathing through the nose. Fifty years ago, Mr. Catlin, in America, wrote a book called "Shut your Mouth and Save your Life," and he showed how the Red Indians for a long time had adopted that method with their children to the extent of tying up their jaws at night, to ensure their only breathing through their nose.

Breathing through the nose prevents germs of disease getting from the air into the throat and stomach; it also prevents a growth in the back of the throat called "adenoids," which are apt to stop the breathing power of the nostrils, and also to cause deafness.

For a Scout, nose-breathing is also specially useful.

By keeping the mouth shut you prevent yourself from getting thirsty when you are doing hard work. And also at night, if you are in the habit of breathing through the nose, it prevents snoring, and snoring is a dangerous thing if you are sleeping anywhere in an enemy's country. Therefore practise keeping your mouth shut and breathing through your nose at all times.

Ears

A Scout must be able to hear well. Generally the ears are very delicate, and once damaged are apt to become incurably deaf. People are too apt to fiddle about with their ears in cleaning them by putting the corners of handkerchiefs, pins, and so on into them, and also stuffing them up with hard cotton wool, all of which are dangerous with such a delicate organ as the ear, the drum of the ear being a very delicate, tightly-stretched skin which is easily damaged. Very many children have had the drums of their ears permanently injured by getting a box on the ear.

Eyes

A Scout, of course, must have particularly good eyesight; he must be able to see anything very quickly, and to see at a long way off. By practising your eyes in looking at things at a great distance, they will grow stronger. While you are young you should save your eyes as much as possible, or they are not strong when you get older; therefore avoid reading by lamplight as much as possible, and also sit with your back or side to the

light when doing any work during the day; if you sit facing the light it strains your eyes.

The strain of the eyes is a very common failure with growing boys, although very often they do not know it, and headaches come most frequently from the eyes being strained; frowning on the part of the boy is very generally a sign that his eyes are being strained.

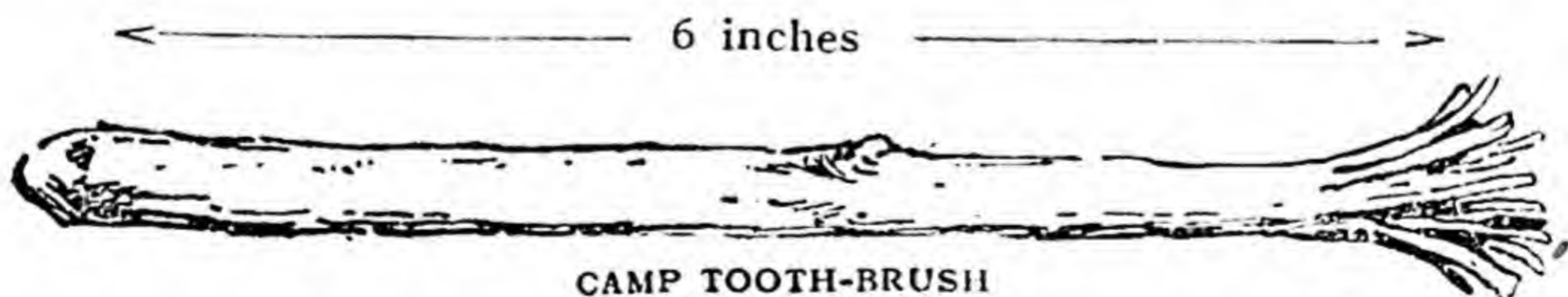
A Scout, besides having good eyesight, must be able to tell the colour of things which he sees. Colour blindness is a great affliction which some boys suffer from. It takes away a pleasure from them, and it also makes them useless for certain trades and professions.

For instance, a railway signalman or engine-driver or a sailor would not be much good if he couldn't tell the difference between red and green.

It can very often be cured, and a simple way of doing this, if you find you are rather colour blind, is to get a collection of little bits of wool, or paper, of every different kind of colour, and pick out which you think is red, blue, yellow, green, and so on, and then get someone to tell you where you were right and where wrong. Then you go at it again, and in time you will find yourself improving, until you have no difficulty in recognising the right colours. It is better still to practise by looking at coloured lights at night in chemists' shops, railway signals, etc.

Teeth

A would-be recruit came up to the recruiting officer to be enlisted during the Boer War. He was found to be a sufficiently strong and well-made man, but when they came to examine his



CAMP TOOTH-BRUSH

teeth they found that these were in bad condition, and he was told that he could not be accepted as a soldier. To this he replied: "But, sir, that seems hard lines. Surely we don't have to eat the enemy when we've killed them, do we?"

A Scout with bad teeth is no use at all for scouting work, because he has to live on hard biscuits and hard meat, which he cannot possibly eat or digest if his teeth are not good; and good

teeth depend upon how you look after them when you are young, which means that you should keep them very carefully clean. At least twice a day they should be brushed, when you get up in the morning and when you go to bed, both inside and out, with a tooth-brush and tooth powder or paste; and should be rinsed with water, if possible, after every meal, but especially after eating fruit or acid food.

Scouts in the jungle cannot always find tooth-brushes, but they make substitutes out of sticks, which they fray out at the end, and make an imitation of a brush.

Three thousand men had to be sent away from the war in South Africa because their teeth were so bad that they could not chew the hard biscuits, etc., on which they had to live there.

"Out West," in America, cowboys are generally supposed to be pretty rough customers, but they are in reality peace Scouts of a high order. They live a hard life, doing hard and dangerous work far away from towns and civilisation—where nobody sees them. But there is one civilised thing that they do—they clean their teeth every day, morning and evening.

Years ago I was travelling through Natal on horseback, and I was anxious to find a lodging for the night when I came across a hut evidently occupied by a white man, but nobody was about. In looking around inside the hut, I noticed that though it was very roughly furnished, there were several tooth-brushes on what served as a wash-stand, so I guessed that the owner must be a decent fellow, and I made myself at home until he came in, and I found that I had guessed aright.

Nails

People very often suffer great pain and lameness from the nail of their big toe growing down into the toe at the side. This is often caused by leaving the nail to grow too long, until by pressure of the shoe it gets driven to grow sideways into the toe. So every Scout will be careful to cut his toe-nails frequently, every week or ten days, and they should be cut square across the top, not rounded, and with sharp scissors.

Finger-nails should also be cut about once a week with sharp scissors, to keep them in good order. Biting the nails is not good for them.

HINTS TO INSTRUCTORS

PRACTICES IN DEVELOPING STRENGTH

MEASUREMENT OF THE BODY

It is of paramount importance to teach the young citizen to assume responsibility for his own development and health.

Physical drill is all very well as a disciplinary means of development, but it does not give the lad any responsibility in the matter.

It is therefore deemed preferable to tell each boy, according to his age, what ought to be his weight, height, and various measurements (such as chest, waist, arm, leg, etc.). He is then measured, and learns in which points he fails to come up to the standard. He can then be shown which exercises to practise for himself in order to develop particular points. Encouragement must afterwards be given by those periodical measurements, say, every three months or so.

Cards can be obtained from the Boy Scouts Association, 25, Buckingham Palace Road, London, S.W. 1, which, besides giving the standard measurements for the various ages, give columns to be filled in periodically showing the boy's re-measurements and progress in development. If each boy has his card, it is a great incentive to him to develop himself at odd times when he has a few minutes to spare.

This method is likely to become of increased importance in the near future; in any case it goes a tangible step in the development of sense of responsibility in the boy.

Climbing

The great Indian leader Shivaji was himself a great climber and a believer in climbing. He once built a castle to be unassailable, and to make sure that it was so and also to encourage the art of climbing, he offered a handsome gold bracelet and a bag of gold to anyone who could scale its walls. Neither rope nor ladder was to be used. A man sprang forward and started to climb the obstacle, and before long he was waving his flag on the topmost rampart. He gained the prize, and the castle was so altered as to make it impossible even for this human fly to climb it a second time.

Climbing not only makes a fellow fit and strong but gives him pluck and endurance, activity and loyal comradeship to a wonderful degree.

Every Indian must feel proud of those gallant fellows who in 1922 tackled Mount Everest, the highest mountain in the world, and succeeded after heroic efforts in getting very nearly

to the top. Seven of them lost their lives in the attempt, but they fell nobly and left a splendid example of courage and determination, of endurance and good comradeship on the part of all, Indian and British working together, playing the game as a team, sharing equally the dangers and hardships as well as the joys and excitements of the great adventure.

Games to Develop Strength

BOXING, wrestling, rowing, skipping, cock-fighting, are all valuable health aids to developing strength.

“THE STRUGGLE”—Two players face each other about a yard apart, stretch arms out sideways, lock fingers of both hands, and lean towards each other till their chests touch, push chest to chest and see who can drive the other back to the wall of the room or on to a goal line. At first a very short struggle is sufficient to set their heart pumping, but after practice for a few days the heart grows stronger, and they can go on for a long time.

“WRIST PUSHING” by one man alone. Stand with both your arms to the front about level with the waist, cross your wrists so that one hand has knuckles up, the other knuckles down. Clench the fists.

Now make the lower hand press upwards and make the upper hand press downwards.

Press as hard as you can with both wrists gradually, and only after great resistance let the lower push the upper one upwards till opposite your forehead, then let the upper press the lower down, the lower one resisting all the time.

These two exercises, although they sound small and simple, if carried out with all your might, develop most muscles in your body, and especially those about the heart. They should not be carried on too long at a time, but should be done at frequent intervals during the day for a minute or so.

“WRIST PUSHING” can also be played by two boys half facing each other, each putting out the wrist nearest to his opponent, at arm's length; pressing it against the other's wrist, and trying to turn him round backwards.

STAFF EXERCISES—to music if possible.

STAFF TOSSING.—With your right hand grasp your staff near the butt and hold it upright; then toss it straight up in the air a short distance at first, and catch it with the left hand near the butt as it comes down. Toss it straight up again with the left and catch it with the right, and so on, till you can do it one hundred times without dropping it.

"FOLLOW MY LEADER."—With a large number of boys this can be made a very effective display, and is easy to do—at a jog-trot, and occasional "knees up," with musical accompaniment. It can also be done at night, each boy carrying a Chinese lantern on top of his staff. If in a building, all lights would, of course, be turned down. A usual fault is that the exercise is kept on too long, till it wearies both audience and performers.

An Easy Way to Grow Strong

It is possible for any boy, even though he may be small and weak, to make himself into a strong and healthy man if he takes the trouble to do a few body exercises every day. They only take about ten minutes, and do not require any kind of apparatus such as dumb-bells, parallel bars, and so on.

They should be practised every morning, the first thing on getting up, and every evening before going to bed. It is best to do them with little or no clothing on, and in the open air, or close to an open window. The value of this exercise is much increased if you think of the object of each move while you are doing it, and if you are very particular to breathe the air in through your nose and to breathe out through your mouth—since breathing in through the nose prevents you from swallowing down all sorts of little seeds of poison or bad health, which are always floating about in the air—especially in rooms from which the fresh air is shut out; such rooms are very poisonous. A great many people who are pale and seedy, are made so by living in rooms where the windows are seldom opened and the air is full of unwholesome gases or germs. Open your windows, especially at the top, every day to let the foul air out.

Here are some good exercises:

No. 1. For the Head and Neck.

No. 2. For the Chest.

No. 3. For the Stomach.

No. 4. For the Trunk.

No. 5. For the Lower Body and Back of Legs.

No. 6. For the Legs, Feet, and Toes.

It strengthens the toes and feet to do these exercises barefooted.

1. The Head.—Rub the head, face, and neck firmly over several times with the palms and fingers of both hands. Thumb the muscles of the neck and throat—this is done by the Japanese to such an extent as to make their necks so strong and muscular that they have no fear of being gripped by the throat, which otherwise is such a weak and tender spot.

Brush your hair, clean your teeth, wash out your mouth and nose, drink a cup of cold water, and then go on with the following exercises.

The movements should all be done as slowly as possible.

2. The Chest.—From upright position bend to the front, arms stretched downwards, with back of the hands together in front of the knees. Breathe out.

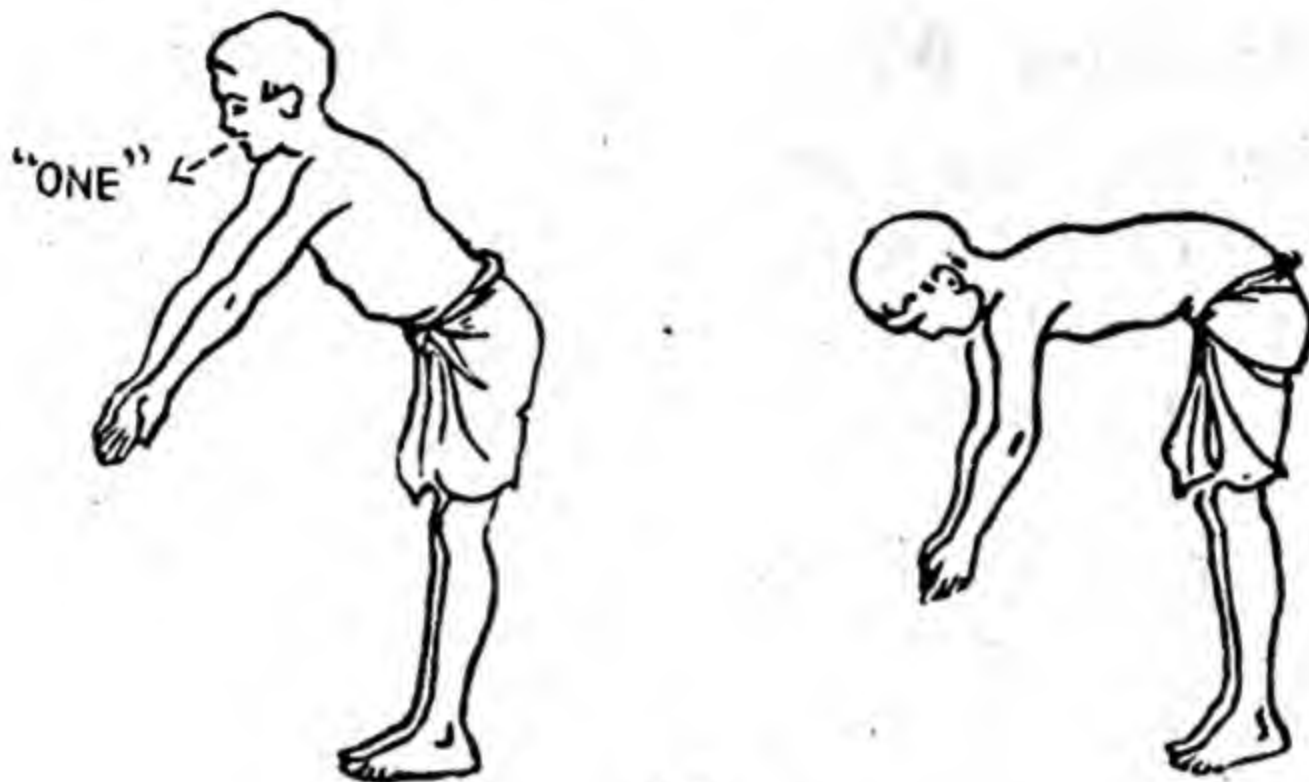


Fig. 1

The right way.

The wrong way.

In the pictures—→ means drawing in the breath through the nose.
o—→ means breathing out through the mouth.

Raise the hands gradually over the head and lean back as far as possible, drawing a deep breath through the nose as you do so—that is, drinking God's air into your lungs and blood. Lower the arms gradually to the sides, breathing out the word "thanks" (to God) through the mouth.

"THANKS"



Fig. 2

Lastly, bend forward again, breathing out the last bit of breath in you, and saying the number of times you have done it, in order to keep count.

Repeat this exercise several times.

Remember while carrying it out that the object of the exercise is to develop shoulders, chest, heart, and breathing apparatus inside you.

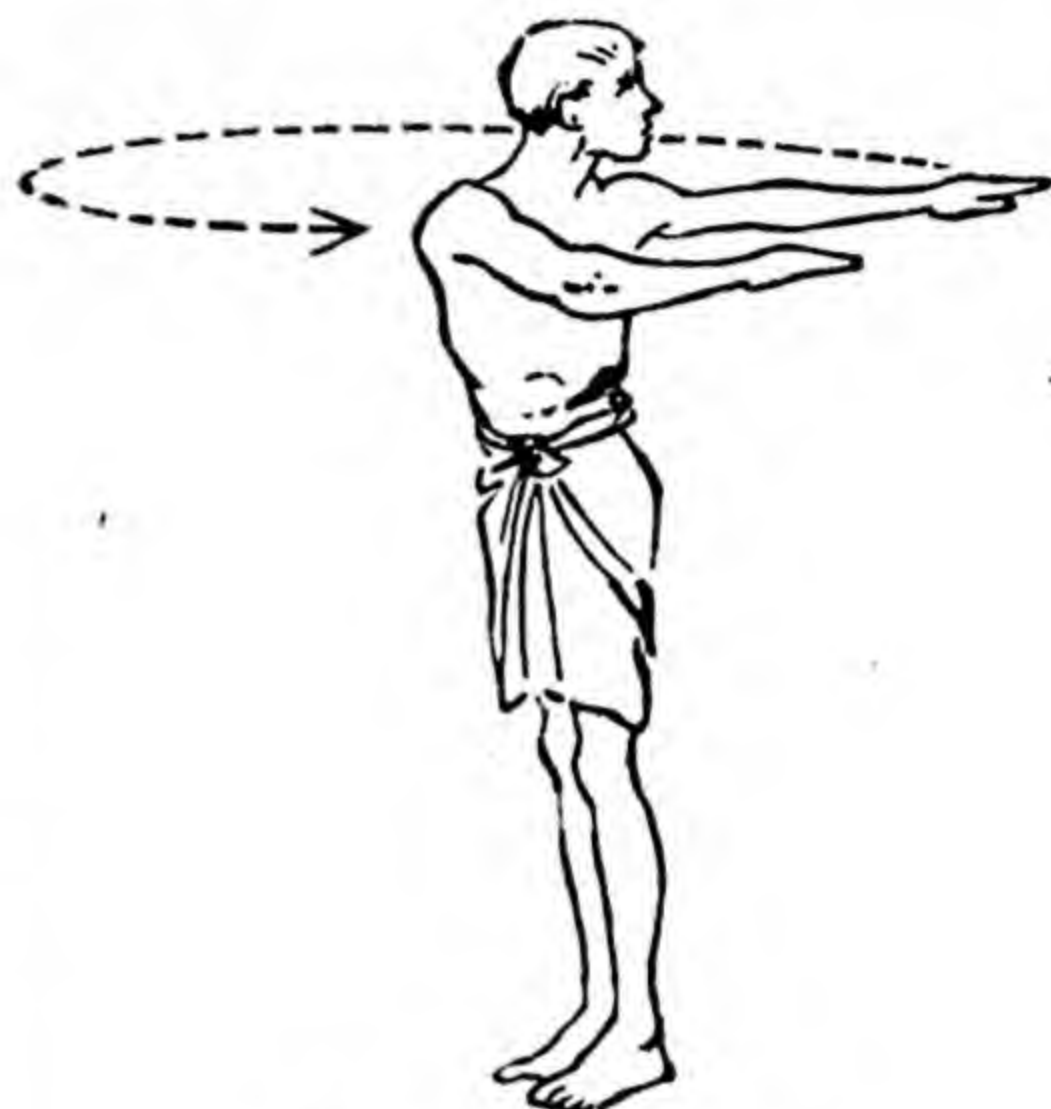
3. The Stomach.—Standing upright, send out both arms, fingers extended, straight to the front, then slowly swing round to the right from the hips with-

out moving the feet, and point the right arm as far round behind you as you can, keeping both arms level with, or a little higher than, the shoulders. Then, after a pause, swing slowly round as far as you can to the left. Repeat this several times.

This exercise is to move the inside organs such as liver and intestines, and help their work, as well as to strengthen the outside muscles round the ribs and stomach.

While carrying out this exercise, the breathing should be carefully regulated. Breathe in through the nose (not through the mouth), while pointing to the right rear; breathe out through the mouth as you come round and point to the left rear, and at the same time count aloud the number of the swing—or, what is better, thinking of it as part of your morning prayer with God, say aloud: "Bless Rama," "Bless Father," and any of your family or friends in turn.

When you have done this a few times to the right, change the breathing to the other side: breathe in when pointing to the left rear, and breathe out to the right.



BODY TWISTING



"CONE" EXERCISE

4. The Trunk.—"Cone Exercise."—Standing at the "Alert," raise both hands as high as possible over the head, and link

fingers, lean backwards, then sway the arms very slowly round in the direction of a cone, so that the hands make a wide circle above and around the body, the body turning from the hips, and leaning over to one side, then to the front, then to the other side, and then back; this is to exercise the muscles of the waist and stomach, and should be repeated, say, six times to either hand. With the eyes you should be trying to see all that goes on behind you during the movement.

A meaning attached to this exercise, which you should think of while carrying it out, is this: The clasping hands mean that you are knit together with friends—that is, other Scouts—all round you as you sway round to the right, left, before, and behind you; in every direction you are bound to friends. Love and friendship are the gift of God, so when you are making the upward move you look to Heaven and drink in the air and the good feeling, which you then breathe out to your comrades all round.

5. **The Lower Body**.—Like every one of the exercises, this is, at the same time, a breathing exercise by which the lungs and

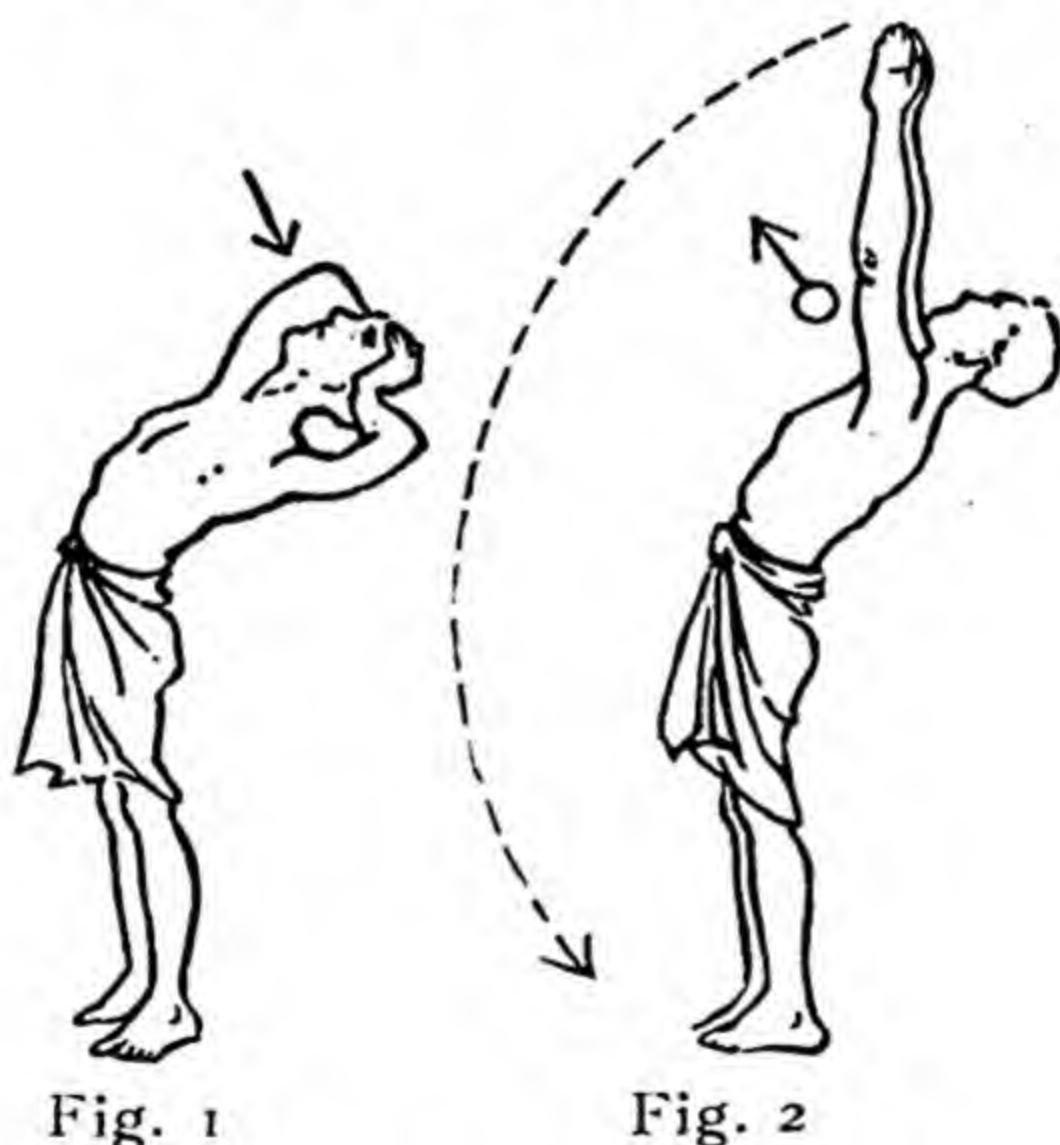


Fig. 1

Fig. 2

heart are developed, and the blood made strong and healthy. You simply stand up and reach as high as you can skywards, and backwards, and then bend forward and downward till your fingers touch your toes *without bending your knees*.

Stand with the feet slightly apart, arms raised, hands together behind the head, and look up into the sky, leaning as far as you can, as in Fig. 1.

If you mingle prayer with your exercises, as I described to you before, you can, while looking up in this way, say to God: "I am yours from top to toe," and drink in God's air (through

your nose, not through the mouth). Then reach both hands upwards as far as possible (Fig. 2), breathe out the number of the turn that you are doing; then bend slowly forward and downward, knees stiff, till you touch your toes with your finger-tips (Fig. 3).

Tuck in the small of your back while on the downward bend.

Then, keeping arms and knees still stiff, gradually raise the body to the first position again, and repeat the exercise several times.

Some fellows find great difficulty in touching their toes, but they should go on trying by touching their shins first; in a few days they will succeed in getting down to the toes. Personally, I touch my toes with my knuckles, which is rather harder than with the tips of the fingers, and stretches the back sinews of your legs very nicely. See if you can do it!

6. The Legs and Feet.—Standing, barefooted, at the position of "Alert." As a first position, place the hands on the hips. Then stand on tip-toe, turn the knees outwards, and bend them slowly till you gradually sink down to a squatting position, keeping the heels off the ground the whole time.



Fig. 3



Then gradually raise the body and come to the first position again.

Repeat this several times.

The small of the back must be tucked in. The breath should be drawn in through the nose as the body rises and counted out, through the mouth, as the body sinks. The weight of the body must be on the toes all the time, and the knees turned outwards to make you balance more easily. While performing the practice you should remember that its object is to strengthen

the thighs, calves, and toe-sinews, as well as to exercise the stomach, so if you practise it more often in the day, at any odd moments, it will do you all the more good.

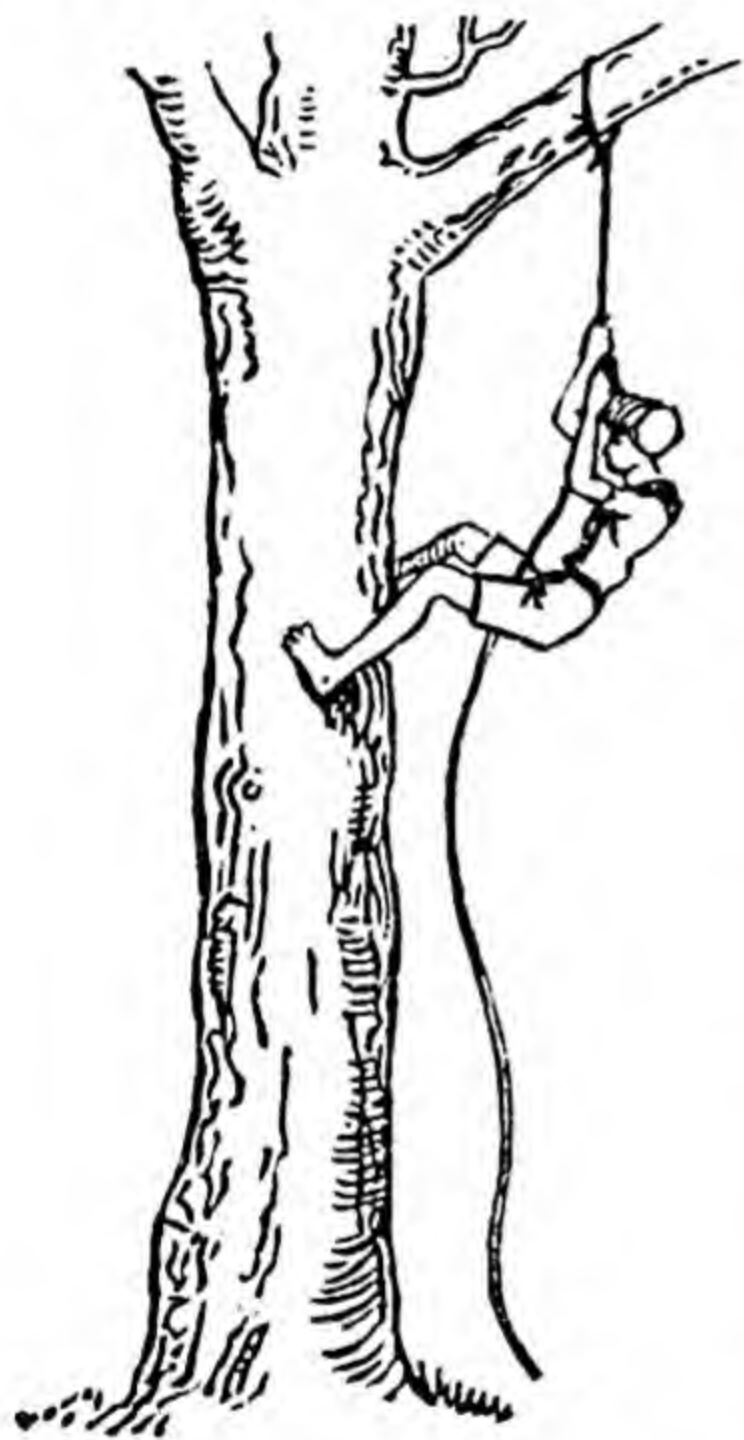
And you can connect with this exercise, since it makes you alternately stand up and squat down, that whether you are standing or sitting, at work or resting, you will hold yourself together (as your hands on your hips are doing), and make yourself do what is right.

These exercises are not merely intended as a way of passing time, but really to help a fellow to grow big as well as to grow strong.

Eugene Sandow, the great athlete, undertook to help recruits who were under the size for the Territorial Army, so that by exercises they could add, in a few weeks, from an inch to an inch and a half to their height, and as much as four or five inches round their chests.

Sandow himself was, as a boy, weak and small for his age, and yet he became a giant of muscle and sinew and health. This was all got by exercising himself in the right way. So any boy can do it if he likes.

CLIMBING.—Every boy likes climbing, and if you stick to it and become really good at it, you will go on at it for ever.



Most of the great mountain-climbers began as boys climbing up ropes and poles, and then trees. After that, a long way after—because if you haven't had lots of practice and strengthened your muscles you probably would tumble, and attend a funeral as the chief performer—you take up rock climbing, and so on to mountain climbing.

It is glorious sport teeming with adventure, but it needs strength in all your limbs, pluck, determination, and endurance. But these all come with practice.

It is most important for mountain climbing to be able to keep your balance and to place your feet nimbly and quickly where you want them. For this there is nothing like the game of "Walking the Plank" along a plank set up on edge, "stepping stones" laid about on the ground at varying distances and angles to each other, and "Morris Dancing."

When I was a fairly active young bounder I went in for skirt-dancing. It amused people at our regimental theatricals and it was good exercise for me. But I came to realise a new value in it later on when I had to carry out some scouting on service against the Matabele in South Africa.

I had climbed into their mountain fastnesses in the Matopo Hills and was discovered by them. I had to run for it. Their great aim was to catch me alive as they wanted to give me something more special in the execution line than a mere shot

through the head; they had some form of unpleasant torture in view for me. So when I ran I ran heartily.

The mountain consisted largely of huge granite boulders piled one on another. My running consisted largely in leaping down from one boulder to another, and then it was that the balance and foot management gained in skirt-dancing came to my aid. As I skipped down the mountain I found myself out-distancing my pursuers with the greatest ease. These, being plainsmen, did not understand rock-trotting and were laboriously slithering and clambering down the boulders after me. So I got away; and with the confidence thus engendered, I paid many successful visits to the mountain after this.

BOOKS TO READ

"Playground Games," by T. Chesterton. Price 3s. 6d.
 "Boxing," by Norman Clark. Price 2s. nett. (C. A. Pearson, Ltd.)
 Scout Charts, Nos. 1, 2, 3, 4, 5, 6, 7, 20. (Post free 4d. each, from
 The Scout Office, 28 Maiden Lane, W.C.)



CAMP FIRE YARN. No. 18 HEALTH-GIVING HABITS

KEEP CLEAN—DON'T SMOKE—DON'T DRINK—KEEP PURE—RISE
 EARLY—LAUGH AND GROW FAT

How to Keep Healthy

ALL the great peace Scouts who have succeeded in exploring or hunting expeditions in wild countries have only been able to get

on by being pretty good doctors themselves; because diseases, accidents, and wounds are always being suffered by them or their men, and they don't find doctors and chemists' shops in the jungle to cure them. So that a Scout who does not know something about doctoring would never get on at all; he might just as well stay at home for all the good he will be.

Therefore, practise keeping healthy yourself, and then you will be able to show others how to keep themselves healthy too.

In this way you can do many good turns.

David Livingstone, the great missionary and peace Scout, endeared himself to the Africans by his cleverness as a doctor.

Also, if you know how to look after yourself you need never have to pay for medicines. The great English poet, Dryden, in his poem, "Cymon and Iphigenia," wrote that it was better to trust to fresh air and exercise than to pay doctors' bills to keep yourself healthy:

"Better to hunt in fields for health unbought
Than fee the doctor for a nauseous draught:
The wise, for cure, on exercise depend;
God never made his work for man to mend."

Keep Yourself Clean

In the war in South Africa, we lost an enormous number of men from disease as well as from wounds. The Japanese, in their war, lost very few from sickness, and a very small proportion of those who were wounded. What made the difference? Probably a good many things. Our men were not so particular as to what water they drank, and they ate more meat than the Japanese; but, also, they did not keep themselves or their clothes very clean—it was often difficult to find water. The Japanese, on the other hand, kept themselves very clean, with baths every day.

If you cut your hand when it is dirty, it is very likely to fester, and to become very sore; but if your hand is quite clean and freshly washed, no harm will come of it; it heals up at once. It was the same with wounds in the war; they became very bad in the case of men who had not kept themselves clean.

Cleaning your skin helps to clean your blood. The Japanese say that half the good of exercise is lost if you do not have a bath immediately after it.

It may not be always possible for you to wash yourself all over every day if you live in a place where water is scarce or if it is very cold, but you can at any rate rub yourself over with a wet towel, or scrub yourself with a dry one, and you ought not to miss a single day in doing this if you want to keep fit and well.

You should also keep clean in your clothing, both your under clothing as well as that which shows. Beat it out with a stick every day before putting it on.

And to be healthy and strong, you *must* keep your blood healthy and clean inside you. This is done by breathing in lots of pure, fresh air, by deep breathing, and by clearing out all dirty matter from inside your stomach, which is done by having a "rear" daily, without fail; many people are the better for having it twice a day. If there is any difficulty about it one day, drink plenty of good water, especially before and just after breakfast, and practise body-twisting exercises, and all should be well.

Never start work in the morning without some sort of food inside you, if it is only a cup of hot water.

There is no need to take all the drugs, pills, and medicines which you see so temptingly advertised; they often do you harm in the end.

Never bathe in deep water very soon after a meal, it is very likely to cause cramp, which doubles you up, and so you get drowned.

Smoking

A Scout does not smoke. Any boy can smoke; it is not such a very wonderful thing to do. But a Scout will not do it because he is not such a fool. He knows that when a lad smokes before he is fully grown up it is almost sure to make his heart feeble, and the heart is the most important organ in a lad's body. It pumps the blood all over him to form flesh, bone, and muscle. If the heart does not do its work the body cannot grow to be healthy. Any Scout knows that smoking spoils his eyesight, and also his sense of smell, which is of greatest importance to him for scouting on active service.

Sir William Broadbent, the great doctor, and Professor Sims Woodhead have both told us what bad effects tobacco smoking has on the health of boys. A very large number of the best sportsmen, soldiers, sailors, and others, do not smoke—they find they can do better without it. The late Lord Beresford, seven of the chief Australian cricketers, Eustace Miles the ex-champion tennis player, Bassett the football player, Hanlon the sculler, Weston the pedestrian, Taylor the golf player, Burnham the scout, Selous the hunter, and very many other celebrated men—they were all non-smokers. The Sikhs, who are famous for their strength and endurance, do not smoke.

The railway and post office authorities in America will not employ boys who smoke. I know one big employer who not

only does not smoke, but will not employ a boy who does. So with a great many other employers in Great Britain. In Japan no boy under twenty is allowed to smoke, and if he does his parents are taken up and fined.

Professor Osler, in speaking against tobacco, said it would be a good thing if all the beer and spirits could be thrown into the sea one day, and if, on the second day, you dumped all the tobacco there too, it would be very good for everyone—although unhealthy for the fish.

No boy ever began smoking because he liked it, but generally because either he feared being chaffed by the other boys as



A "Slopper." The boy who apes the man by smoking; he will never be much good.



A strong and healthy boy has the ball at his feet.

afraid to smoke, or because he thought that by smoking he would look like a great man—when all the time he only looks like a little ass.

So don't funk, but just make up your mind for yourself that you don't mean to smoke till you are grown up: and stick to it. That will show you to be a man much more than any slobbering about with a half-smoked cigarette between your lips. The other fellow will in the end respect you much more, and will probably in many cases secretly follow your lead. If they do this you will already have done a good thing in the world, although you are only a boy. From that small start you will most probably go on and do big things as you grow up.

All this is apart from the fact that smoking costs money which we can ill afford to lose.

Drinking

A soldierly-looking man came up to me one night and brought out his discharge certificates, showing that he had served with me in South Africa. He said he could get no work, and he was starving. Every man's hand was against him, apparently because he was a soldier. My nose and eyes told me in a moment another tale, and that was the real cause of his being in distress.

A stale smell of tobacco and beer hung about his clothes, his finger-tips were yellow with cigarette smoke, he had even taken some kind of scented lozenge to try and hide the whisky smell in his breath. No wonder nobody would employ him, or give him more money to drink with, for that was all that he would do with money if he got it.

Very much of the poverty and distress in every country is brought about by men getting into the habit of wasting their money and time on drink. And a great deal of crime, and also of illness, and even madness, is due to the same habit of drinking too much. Liquor—that is beer or spirits—is not at all necessary to make a man strong and well. Quite the contrary. The old saying, "Strong drink makes weak men," is a very true one.

It would be simply impossible for a man who drinks to be a Scout. Keep off liquor and drugs from the very first, and make up your mind to have nothing to do with it. Water, tea, or coffee are quite good enough drinks for quenching your thirst or for picking you up at any time, or, if it is very hot, lemonade or a squeeze of fresh lime are much better refreshment.

A good Scout trains himself pretty well to do without liquid. It is very much a matter of habit. If you keep your mouth shut when walking or running, or chew a pebble (which also makes you keep your mouth shut), you do not get thirsty as you do when you go along with your mouth open sucking in the air and dry dust. But you must also be in good hard condition. If you are fat from want of exercise, you are sure to get thirsty and want to drink every mile. If you do not let yourself drink the thirst wears off after a short time. If you keep drinking water on the line of march, or while playing games, it helps to tire you and spoils your wind.

Sobriety

Remember that drink never yet cured a single trouble; it only makes troubles grow worse and worse the more you go on with it. It makes a man forget for a few hours what exactly his trouble is, but it also makes him forget everything else. If he has wife and children, it makes him forget that his duty is to

work and help them out of their difficulties, instead of making himself all the more unfit to work.

A man who is drunken is generally a coward—and one used to see it very much among soldiers. Nowadays they are a better class and do not drink.

Some men drink because they like the feeling of getting half stupid, but they are fools, because once they take to drink no employer will trust them, and they soon become unemployed and easily get ill, and finally come to a miserable end. There is nothing manly about getting drunk. Once a man gives way to drink it ruins his health, his career, and his happiness, as well as that of his family. There is only one cure for this disease, and that is—never to get it.

Continence

Smoking and drinking are things that tempt some fellows and not others, but there is one temptation that is pretty sure to come to you at one time or another, and I want just to warn you against it.

You would probably be surprised if you knew how many boys have written to me thanking me for what I have said in "Scouting for Boys" and elsewhere on this subject, so I expect there are more who will be glad of a word of advice against the secret vice which gets hold of so many fellows.

It is called in some schools "beastliness," and that is about the best name for it.

Smoking and drinking and gambling are men's vices and therefore attract some boys, but this "beastliness" is not a man's vice; men have nothing but contempt for a fellow who gives way to it.

Some boys, like those who start smoking, think it a very fine and manly thing to tell or listen to dirty stories, but it only shows them to be little fools.

Yet such talk and the reading of trashy books or looking at lewd pictures, are very apt to lead a thoughtless boy into the temptation of self-abuse. This is a most dangerous thing for him, for, should it become a habit, it tends to destroy both health and spirits.

But if you have any manliness in you, you will throw off such temptation at once; you will stop looking at the books and listening to the stories, and will give yourself something else to think about.

Sometimes the desire is brought on by indigestion, or from eating too rich food, or from constipation. It can therefore be cured by correcting these, and by bathing at once in cold water,

or by exercising the upper part of the body by arm exercises, boxing, etc.

It may seem difficult to overcome the temptation the first time, but when you have done so once it will be easier afterwards.

Bad dreams are another cause of trouble, which often come from sleeping in too warm a bed with too many blankets on, or from sleeping on your back; so try to avoid these causes.

If you still have trouble about it, do not make a secret of it, but go to your Scoutmaster and talk it over with him, and all will come right.

Early Rising

The Scout's time for being most active is in the early morning, because that is the time when wild animals all do their feeding and moving about; and also in war the usual hour for an attack is just before dawn, when the attackers can creep up unseen in the dark, and get sufficient light to enable them to carry out the attack suddenly, while the other people are still asleep.

So a Scout trains himself to the habit of getting up very early; and when once he is in the habit it is no trouble at all to him, like it is to some fat fellows who lie asleep after the daylight has come.

The famous Emperor Charlemagne, who was a great Scout in the old days, used always to get up in the middle of the night.

The Duke of Wellington, who, like Napoleon Bonaparte, preferred to sleep on a little camp bed, used to say, "When it is time to turn over in bed it is time to turn out."

Many men who manage to get through more work than others in a day, do so by getting up an hour or two earlier. By getting up early you also can get more time for play.

If you get up one hour earlier than other people, you get thirty hours a month more of life than they do; while they have twelve months in the year you get 365 extra hours, or thirty more days—that is, thirteen months to their twelve.

The old rhyme has a lot of truth in it when it says—

"Early to bed and early to rise,
Makes a man healthy, and wealthy, and wise."

Smile

Want of laughter means want of health. Laugh as much as you can: it does you good; so whenever you can get a good laugh, laugh on. And make other people laugh, too, when possible, as it does them good.

If you are in pain or trouble, make yourself smile at it; if you

remember to do this, and force yourself, you will find it really does make a difference.

If you read about great scouts like Captain John Smith, the "Pathfinder," and others, you will generally find that they were pretty cheery old fellows.

The ordinary boy is apt to frown when working hard at physical exercises, but the Boy Scout is required to smile all the time; he drops a mark off his score whenever he frowns.

How to Keep Healthy

PRACTICES

DEEP BREATHING.—Deep breathing is of the greatest importance for bringing fresh air into the lungs to be put into the blood, and for developing the size of the chest, but it should be done carefully, according to instructions, and not overdone, otherwise it is liable to strain the heart. The Japanese always carry on deep-breathing exercise for a few minutes when they first get up in the morning, and always in the open air. It is done by sucking air in through the nose until it swells out your ribs as far as possible, especially at the back; then, after a pause, you breathe out the air slowly and gradually through the mouth until you have not a scrap of air left in you, then after a pause draw in your breath again through the nose as before.

Singing, if carried out on a system like that of Mr. Tomlin's, develops simultaneously proper breathing and development of heart, lungs, chest, and throat, together with dramatic feeling in rendering the song.

For instance, his method of "Hooligan Taming" is to get a large crowd of wild lads together, and to start shouting a chorus to piano accompaniment—say, "Hearts of Oak." He shouts the suggestion of a story as they go along with it; how they are marching boldly to attack a fort which they mean to carry in style for the glory of themselves and their country, when, suddenly, they become aware that the enemy does not know of their approach, so they must creep and crawl, "in a whisper," as they stealthily get nearer to the fort. Closer and closer they come with gradually increasing tone. Now charge on up the hill, through shot and shell, a scramble, a rush and a fight, and the fort is theirs. But there are wounded to be picked up tenderly, and the dead to be laid out reverently with quiet and measured song, solemn and soft.

And then they pick up their arms again, and with the prisoners and spoils of war, they march gaily away in triumph, at the full power of their lungs.



CHAPTER VII

Chivalry of the Knights

HINTS TO INSTRUCTORS

One aim of the Boy Scouts scheme is to revive, if possible, some of the rules of the knights and Ksatriyas of old, which did so much for the moral tone of the race. Unfortunately, chivalry with us has, to a large extent, been allowed to die out. Our effort is not so much to discipline the boys as to teach them to discipline themselves.

It is impossible in so short a space as I have at my disposal to do more than touch upon subjects which the instructor may elaborate for himself. The different qualities which the Knight's Code demanded are grouped under the three heads:—

- 1.—*Chivalry to Others.*
- 2.—*Discipline of Self.*
- 3.—*Self Improvement.*

CAMP FIRE YARN. No. 20

CHIVALRY TO OTHERS

KNIGHTS ERRANT—HELPLESSNESS TO OTHERS—COURTESY
TO WOMEN

Most countries have their own high ideals of manliness, and have had it handed down to them by their forefathers and their religion from ancient times. In India the idea of Dharma, or sense of duty, has a strong hold, and I hope that every Indian Boy Scout will do his best to live up to this idea. Your Dharma

before all—that is your duty to your God, to your parents, and to your fellow men.

In England, “in days of old, when knights were bold,” it must have been a fine sight to see one of those steel-clad horsemen come riding through the dark green woods in his shining armour, with shield and lance and waving plumes, bestriding his gallant war-horse, strong to bear its load, and full of fire to charge upon an enemy. And near him rode his squire, a young man, his assistant and companion, who would some day become a knight.

Behind him rode his group, or patrol of men-at-arms—stout, hearty warriors, ready to follow their knight to the gates of death if need be. They were the tough yeomen of the old days, who won so many of her fine fights for Britain through their pluck and loyal devotion to their knights.

In peace time, when there was no fighting to be done, the knight would daily ride about looking for a chance of doing a good turn to any wanting help, especially a woman or child who might be in distress. When engaged in thus doing good turns, he was called a “Knight Errant.” His patrol naturally acted in the same way as their leader, and a man-at-arms was always equally ready to help the distressed with his strong right arm. The knights of old were the Patrol Leaders of the nation, and the men-at-arms were the Scouts.

You Patrol Leaders and Scouts are therefore very like the knights and their retainers, especially if you keep your honour ever before you in the first place, and do your best to help other people who are in trouble or who want assistance. Your motto is, “Be Prepared” to do this, and the motto of the knights was a similar one, “Be Always Ready.”

Chivalry—that is, the order of the knights—was started in England some 1500 years ago by King Arthur.

On the death of his father, King Uther Pendragon, he was living with his uncle, and nobody knew who was to be King. He did not know himself that he was the son of the late King.

Then a great stone was found in the churchyard, into which a sword was sticking, and on the stone was written:

“Whosoever pulleth this sword out of this stone is the right-wise King born of all England.”

All the chief lords had a try at pulling it out, but none could move it.

That day there was a tournament at which Arthur’s cousin was to fight, but when he got to the ground he found he had left his sword at home, and he sent Arthur to fetch it. Arthur could

not find it, but remembering the sword in the churchyard he went there and pulled at it, and it came out of the stone at once; and he took it to his cousin. After the sports he put it back again into the stone; and then they all tried to pull it out, but could not move it, but when he tried he drew it out quite easily. So he was proclaimed King.

He afterwards got together a number of knights, and used to sit with them at a great round table, and so they were called the "Knights of the Round Table." The table is still to be seen at Winchester.

St. George

They had as their patron saint St. George, because he was the only one of all the saints who was a horseman. He is the patron saint of cavalry and Scouts all over Europe.

St. George is also the special saint of England. The battle-cry of the Knights used to be, "For Saint George and Merrie England!"

St. George's Day is April 23rd, and on that day all British Scouts wear a rose in his honour and fly their flags.

St. George is rather an imaginary character, not necessarily a part of the Christian religion, and his story gives an example of cheerfully tackling any difficulty, danger, or temptation, with high courage and determination. Thus, if you find yourself faced with the desire to do wrong, look upon the temptation as a dragon that wants to get you into its clutches. You may weakly surrender and be devoured or you may run away for a bit only to be caught in the end. St. George's example gives you encouragement to charge straight at the demon and overcome it.

I know that in Hindu mythology there is a figure very like St. George, mounted on a horse and going forward boldly to conquer and attack the beast opposed to him. I don't know the name of that hero, but evidently he was one of the Knights of old times in India and very like those of old times in England.

The following rules of those Knights will give you an idea of the lines on which your brother Scouts in Europe are working. No doubt, in studying in your own sacred books and reading the legends of your forefathers in India, you will find that they went on very much the same sort of principles; and you could not do better than follow their lead.

The Knights' Code

The laws of the knights of England were these:—

"Be Always Ready, with your armour on, except when you are taking your rest at night.

Defend the poor, and help them that cannot defend themselves.

Do nothing to hurt or offend anyone else.

Be prepared to fight in the defence of England.

At whatever you are working try and win honour and a name for honesty.

Never break your promise.

Maintain the honour of your country with your life.

Rather die honest than live shamelessly.

Chivalry requireth that youth should be trained to perform the most laborious and humble offices with *cheerfulness* and grace; and to do good unto others."

These are the first rules with which the old English knights started and from which the Scout laws of to-day come.

A knight (or Scout) is at all times a gentleman. So many people seem to think that a gentleman must have lots of money. That does not make a gentleman. A gentleman is anyone who carries out the rules of chivalry of the knights.

A London policeman, for instance, is a gentleman, because he is well disciplined, loyal, polite, brave, good-tempered, and helpful to women and children.

Unselfishness

Captain John Smith, the old English adventurer of three hundred years ago, was a pretty tough customer to deal with, as he had fought in every part of the world and had been wounded over and over again; but he also had a good, kind heart within him. He was as good a type of Scout as you could find anywhere. One of his favourite expressions was, "We were born, not for ourselves, but to do good to others," and he carried this out very much in his life, for he was the most unselfish of men.

Self-Sacrifice

During the campaign in Mesopotamia during the Great War Sepoy Chatta Singh of the 9th Bhopal Infantry found his Commanding Officer lying wounded and helpless out in the open.

Without any regard for his own safety the Sepoy bound up the officer's wound and then dug cover for him with his entrenching tool, being exposed all the time to very heavy rifle fire.

For five hours, until nightfall, he remained beside the wounded officer, shielding him with his own body on the exposed side. Then, under cover of darkness, he went back for help and brought the officer into safety.

Here is another case: a lad of eighteen named Currie saw a

little girl playing on the railway line at Clydebank in front of an approaching train. He tried to rescue her, but he was lame from an injury he had got at football, and it delayed him in getting her clear. The train knocked both of them over, and both were killed.

But Currie's gallant attempt is an example of chivalry for Scouts to follow. It was sacrifice of himself in the attempt to save a child. Already nearly two thousand cases of gallantry in saving life by Scouts have occurred. One of these was the case of brave Donald Smith, 4th Ealing Troop, who dived into a canal to rescue a drowning boy without stopping to think of the risk to himself. He was drowned, but by his heroic act he gave a splendid example to his comrades of pluck and self-sacrifice.

There are many stories I could quote of heroic deeds done by ex-Boy Scouts in the Great War, but few exceed that of the death of Scoutmaster Lukis and of the gallantry of the Scouts who were with him.

Captain Lukis and Assistant Scoutmaster Stern had joined the 13th London Regiment, bringing with them no less than eighty of their Boy Scouts to do their bit at the Front.

Captain Lukis fell at Neuve Chapelle mortally wounded by shrapnel, but was brought away under fire and lovingly tended by two of his lads, Farrow and Barsted, who braved a perfect hail of shot and shell to bring him into safety. One of them, Farrow, was severely wounded in doing so, but they stuck to their officer regardless of their own safety.

Then at Ypres, the Battalion went into action over 700 strong but only one-third of them answered the roll-call that evening. Many were shot down in advancing to the attack, and many more were poisoned or driven back by the asphyxiating gases of the Germans.

The Scouts' section, however, covered themselves with glory. They pushed on in spite of gas and fire through a communication trench, up to their armpits in water, and clambering along over the dead bodies of their comrades they reached the foremost trench and held it the whole afternoon against desperate attacks by the Germans.

At length these by a rush of overwhelming numbers gained the trench and drove out such as survived the attack. Nearly all were shot down in the trench or close to it; only half a dozen of the Scouts' section got back during the night. There was little hope for those who were missing as the Germans were infuriated with the long, desperate struggle and took no prisoners. All were killed. A photograph of the six survivors

was sent home with the words written on it, "This is a photo of all that were left of our Scouts' section."

When it passed through the hands of the officer whose duty it was to censor it he wrote upon it, "And very good they are."

In India we have had several instances of the self-sacrifice of Scouts in nursing infectious cases of plague, cholera, small pox, and in offering pieces of skin to be grafted on to others who have been severely burnt.

Kindness

"Kindness and gentleness are great virtues," says an old Spanish proverb; and another says, "Oblige without regarding whom you oblige," which means be kind to anyone, great or small, rich or poor.

The great point about a knight was that he was always doing kindnesses or good turns to people. His idea was that everyone must die, but you should make up your mind that before your time comes you will do something good. Therefore do it at once, for you never know when you may be going off.

So, with the Scouts, it has been made one of our laws that we do a good turn to somebody every day. It does not matter how small that good turn may be, if it be only to help an old woman lift her bundle, or to guide a child across a crowded street, or to give your meal to one who needs it more. Something good ought to be done each day of your life, and you should start to-day to carry out this rule, and never forget it during the remaining days of your life. Remember the knot on your Scout's badge—it is a reminder to you to do a good turn. And do your good turn not only to your friends, but to strangers and even to your enemies.

When the Russians were besieged in Port Arthur by the Japanese in 1905, the Japanese got close up to their forts by digging long, deep trenches, into which the Russians were not able to shoot. On one occasion they were so close that a Russian soldier was able to throw a letter into the Japanese trench. In this letter he said that he wanted to send a message to his mother in Russia, as she was very anxious about him; but as Port Arthur was now cut off from all communication he begged that the Japanese would send the message for him; and he enclosed a note for his mother and a gold coin to pay the cost.

The Japanese soldier who found the note, instead of tearing up the letter and keeping the money, did what every Scout would do, took it to his officer, and the officer telegraphed the Russian's message to his mother, and threw a note back into the enemy's fort to tell him that he had done so.

This, with other instances of chivalry on both sides, is described in Mr. Richmond Smith's book, "The Siege and Fall of Port Arthur."

Generosity

The people of India are well known for their generosity, in fact, many kind-hearted, generous men are preyed upon by all sorts and conditions of hangers-on, distant relatives and others. Some people, on the contrary, are fond of hoarding up their money and never spending it. More than once grain has been hoarded up so as to bring a better price in time of want.

It is well to be thrifty, but it is also well to give away money, and what is more than money—service, where it is wanted; in fact that is part of the object in saving up your money so that you can use it for the benefit of others. But you must be careful that your money is not given to someone who is undeserving. There are very many people in India who make begging their profession when they could easily work for themselves if they had the energy. In the big cities especially there are numbers of such fraudulent people, and you would do well where there are any charitable societies established to get them to give your money to those who are in real need of it. There are also many organisations, like the Ram Krishna Mission, which give practical help to the sick and needy, and you can give them your help too.

You need not be rich in order to be charitable. Many of the knights were poor men. At one time some of them wore as their crest two knights riding on one horse, which meant that they were too poor to afford a horse apiece.

Tips

Then "tips" are a very bad thing.

Wherever you go, people want to be "tipped" for doing the slightest thing which they ought to do out of common good feeling. A Scout will never accept a "tip," even if it is offered him, unless it is pay for work done. It is often difficult to refuse, but for a Scout it is easy. He has only to say, "Thank you very much, but I am a Scout, and our rules don't allow us to accept anything for doing a good turn."

"Tips" put you on a wrong footing with everyone.

You cannot work in a friendly way with a man if you are thinking how much "tip" you are going to get out of him, or he is thinking how much he'll have to "tip" you. And all Scout's work for another ought to be done in a friendly way.

I have had a number of letters of admiration for the Scouts in many parts of the country on account of their doing good

acts and then declining to be tipped for them. I am very glad to hear it, Scouts.

Of course, proper pay that is earned by your work is another thing, and you will be right to accept it.

A Scout should always be as friendly to everyone as he jolly well can, and should carry his smile with him to show it. Don't shut yourself up, but be open and cheerful with everybody, and try to make them feel that the world is a pleasant place to live in, and none the worse because you are in it. It doesn't matter who the other fellow is or what he does, if he is a good fellow he will respond at once.

But don't let friendliness degenerate into impertinence. Many boys seem to think that they can only be on friendly terms with a man if they are almost rude to him and "cheek" him. This is not friendliness.

Politeness

An instance of politeness in war occurred at the Battle of Fontenoy, when we were fighting against the French.

The Coldstream Guards coming up over a hill suddenly found themselves close up to the French Guards. Both parties were surprised and neither fired a shot for a minute or two.

In those days when gallant men quarrelled, they used to settle their differences by fighting duels with pistols. At a duel, both combatants were supposed to fire at the same moment when the word was given, but it often happened that one man, in order to show how brave he was, would tell his adversary to fire first. And so in this case. When both parties were about to fire, the officer commanding the British Guards, to show his politeness and fearlessness, bowed to the French commander, and said, "You fire first, sir."

When the French Guards levelled their rifles to fire, one of the soldiers of the Coldstreamers exclaimed, "For what we are going to receive may the Lord make us truly thankful." In the volley that followed, a great number of our men fell, but the survivors returned an equally deadly volley, and immediately charged in with the bayonet, and drove the French off the field.

One of the stories that the knights used to tell as an example of politeness was that Julius Cæsar, when he was entertained to supper by a poor peasant, was so polite that when the man gave him a dish of pickles to eat, thinking that they were the sort of vegetables that a high-born officer would like, Cæsar ate the whole dish, and pretended to like them, although they burnt his mouth and disagreed with him considerably.

In Spain, you ask a man the way—he does not merely point

it out, but takes off his hat, bows, and says that it will be a great pleasure to him to show it, and walks with you till he has set you properly upon it. He will take no reward.

A Frenchman will take off his hat when he addresses a stranger, as you may often see him do in London, even when he asks a policeman the way.

The Dutch fishermen, big and brawny as they are, take up the whole street when walking down it; but when a stranger comes along they stand to one side, and smilingly take off their caps as he passes.

A lady told me that when in one of the far-west Canadian townships she met a group of wild-looking cowboys walking down the street, she felt quite alarmed. But as they got near they stood to one side, and took off their hats with the greatest respect, and made way for her.

Courtesy to Women

The knights of old were particularly attentive in respect and courtesy to women.

A pleasing custom of chivalry existed in India in ancient days by which a woman in need of help would send her bracelet to some brave warrior knight and he, thereby in honour bound, although he had never seen her, became her Kakki-band-Bhai, or Brother of the Bracelet, and took upon himself to defend her.

An instance of this happened when the Emperor Humayan of Delhi was advancing to fight against the Sultan of Gujerat.

The Maharani Kurnavati begged him to protect her child Udai Sinha, and she sent him the kakki as a sign that she adopted him as her brother.

Humayan was delighted, as a good knight should be, and took upon himself this duty of protection.

When walking with a lady or a child, a Scout should always have her on his left side, so that his right is free to protect her.

This rule is altered when walking in the streets: then a man will walk on the side of her nearest to the traffic, to protect her against accident or mud-splashes, etc.

In meeting a woman or a child a man should, as a matter of course, always make way for her, even if he has to step off the pavement into the mud.

So also in riding in a crowded tram or railway carriage, no man worthy of the name will allow a woman or a child to stand up if he has a seat. He will at once give it up to the woman and stand himself. As a Scout, you should set an example in this by being the first man in the carriage to do it. And in doing so do

it cheerfully, with a smile, so that she may not think you are annoyed at having to do it.

When in the street, always be on the look out to help women and children. A good opportunity is when they want to cross a street, or to find the way, or to call a taxi or 'bus. If you see them, go and help them at once—and don't accept any reward.

The other day I saw a boy help a lady out of a carriage, and as he shut the door after her she turned to give him some money, but he touched his cap and smilingly said, "No, thank you, Marm, it's my duty," and walked off. So I shook hands with him, for I felt that although he had not been taught, he was a Scout by nature.

This is the kind of courtesy one wants to see more amongst boys of to-day. Some time ago in London a girl who had been robbed ran after a thief and pursued him, till he dashed down into a narrow alley, where she could not follow; but she waited for him—so did the crowd. And when he came out again she collared him and struggled to prevent him escaping; but not one of the crowd would help her, although there were men and boys present there. They must have been a poor lot not to help a girl!

Of course, in accidents men and boys will always see that the women and children are safely got out of danger before they think of going themselves. In two wrecks which occurred in 1907 on the south coast of England, viz. the *Jebba* and the *Suevic*, it was very noticeable how carefully arrangements were made for saving the women and children and old people, before any idea was given as to how the men were to be rescued. You should carry your courtesy on with ladies at all times. If you are sitting down and a lady comes into the room, stand up, and see if you can help her in any way before you sit down.

PRACTICES

Other ways of doing good turns are such small things as these: sprinkle sand on a slippery road where horses are liable to slip; remove orange or plantain skins from the pavement, as they are apt to throw people down; don't leave gates open, and don't injure fences or walk over crops in the country; help old people in drawing water or carrying fuel, etc., to their homes; help to keep the streets clean by removing scraps of paper; provide meals for poor children.

I have seen Indian Scouts, especially the older ones, doing valuable public service at some of your great melas; numbers of people, especially old folk and children, get lost in the crowds. Some get injured by small accidents, many want guiding as to

where to get food and to sleep, etc., and in all these particulars the Scouts on duty did admirable work both by day and by night. Many of them were high caste boys but this made no difference in the treatment of the people who needed help. They gave it to all alike, no matter what their creed or standing.

And that is the line which all Scouts should take.

THANKS !

And, look here ! Here is a very important bit of courtesy that is too often forgotten, but which a true Scout will never omit, and that is *to thank* for any kindness you receive. A present is not yours till you have thanked for it. You have not finished your camp, even if you have packed up your kit and cleaned up the ground, until you have thanked the owner for use of it and have thanked God for giving you a good time.

HINTS TO INSTRUCTORS

HOW TO PRACTISE CHIVALRY

Make each Scout tie a knot in some article of his dress every morning as a reminder to carry out his ideal of doing a good turn every day, till it becomes a habit with him.

Make a Scout bring in a boy, who is a total stranger, as his guest for the evening to play in club games, and hear camp yarns, etc.

Games

“KNIGHT ERRANTRY.”—Scouts go out singly, or in pairs, or as a patrol. If in a town, to find women and children in want of help, and to return and report, on their honour, what they have done. If in the country, call at any farms or cottages and ask to do odd jobs—for nothing. The same can be made into a race called a “Good Turn” race.

BOOKS TO READ

- “Ivanhoe,” by Sir Walter Scott. 2s.
- “Stories of King Arthur.” Cutler. 3s.
- “The White Company,” by Sir Conan Doyle. 2s. nett.
- “Puck of Pook’s Hill,” by Rudyard Kipling. 6s. nett.
- “Children of the Motherland,” by Dr. Annie Besant. (Hindu College, Benares.)

CAMP FIRE YARN. No. 21

SELF-DISCIPLINE

HONOUR—OBEDIENCE—COURAGE—CHEERINESS

The most important thing that the Scoutmaster has to teach his boys is to understand and to possess the sense of honour.

This is not always an easy thing to do, but it is the keystone of character building.

The mention of it has been designedly omitted from the Wolf Cub training, because it is as a rule beyond the grasp of very young boys; but at the Scout age it can be introduced and with strong and lasting effect.

The self-disciplined man is described by Browning as:

“One who never turned his back, but marched breast forward;
Never doubted clouds would break;
Never dreamed, though right were worsted, wrong would triumph;
Held, we fall to rise, are baffled to fight better,
Sleep—to wake.”

Lycurgus said that the wealth of a State lay not so much in money as in men who were sound in body and mind, with a body fit for toil and endurance, and with a mind well disciplined, and seeing things in their proper proportions.

Honour

DR. ANNIE BESANT, in her fascinating book, “Children of the Motherland,” gives a fine instance of an Indian’s honour in the story of Prince Chunda of Mewar (Udaipur), who gave up his right to the Gaddi in favour of his younger brother, having promised his father on his word of honour that he would do so. On the death of his father Lakka he faithfully kept his promise during all the years while his younger brother grew up. When eventually this brother was assassinated he transferred his allegiance to his son. Then when Rao Rinmal, who was supposed to be protecting the young Rana, tried to seize the throne, Chunda arranged that the little Rana should be out of town on a certain day, and he, with a number of his men rode into the castle and put an end to the old usurper.

He then made the young Rana, Kumbah, King of Mewar.

The crest of Udaipur still bears witness to this by bearing a spear in memory of Chunda’s loyalty and sense of honour.

In justice to Rao Rinmal it must be allowed that he was a fine plucky old blackguard, and his end is thus described by Dr. Besant:—

“As Chunda rode into the castle he challenged Rao Rinmal to come forth and fight. But Rao Rinmal sleeps, opium drugged, and while he sleeps a maidservant binds him with his own turban to the bed and takes away his weapon; in rushes the foe, and round him gleam the blades that have already bitten deeply into his clansmen’s bodies. The old warrior waking leaps to his feet with such a lion’s spring that he stands upright

with the bed strapped tight along his back—strange shield that guards him well from rear attack. Unarmed he stands, and weaponless he rushes on his foes. He still has his mighty grip, and he seizes the foremost man and dashes him against the wall, and then another and another, while in the narrow space frustrated blows from them wound but do not kill. And seventeen is the tale of slaughtered men that fall; but as he grips the last man who assails this foeman laughs aloud.

‘Why laugh when Kama has thee in his grip?’ the furious warrior roars.

‘I laugh, O Chief,’ the man replies, ‘because in killing me thou killest also thine own claim. Who will believe that thou hast slain, single-handed and unarmed, these seventeen warriors and me the eighteenth? Men will deem thy words an idle boast and thus no glory wilt thou win.’

‘Go then, accursed, and tell the tale thyself.’ And he flings him out.

The bleeding old warrior alone with all his dead then locks the door, and fainting, shortly joins them.”

The fortitude of this old hero reminds one of a similarly gallant old Englishman of whom the ballad says:—

“Fight on, my men, says Sir Andrew Barton,
I am hurt but I am not slaine;
I’ll lie me down and bleed awhile,
And then I’ll rise and fight againe.”

The true knight placed his honour before all things; it was sacred. A man who is honourable is always to be trusted; he will never do a dishonourable action, such as telling an untruth or deceiving his superiors or employers, and always commands the respect of his fellow-men. His honour guides him in everything that he does. A captain sticks to the ship till the last, in every wreck that was ever heard of. Why? She is only a lump of iron and wood; his life is as valuable as that of any of the women and children on board, but he makes everybody get away safely before he attempts to save his more valuable life. Why? Because the ship is his ship, and he has been taught that it is his duty to stick to it, and he considers it would be dishonourable in him to do otherwise; so he puts honour before safety. So also a Scout should value his honour most of anything.

Fair Play

Scouts, above all other people, insist on fair play.

If you see a big bully going for a small or weak boy, you stop him because it is not “fair play.”

And if a man, in fighting another, knocks him down, he must not hit or kick him while he is down; everybody would think him an awful beast if he did. Yet there is no law about it; you could not get him imprisoned for it. The truth is that "fair play" is an old idea of chivalry that has come down to us from the knights of old, and we must always keep up that idea.

Honesty

Honesty is a form of honour. An honourable man can be trusted with any amount of money or other valuables with the certainty that he will not steal it.

Cheating at any time is a sneaking, underhand thing to do.

When you feel inclined to cheat in order to win a game, or feel very distressed when a game in which you are playing is going against you, just say to yourself, "After all, it is only a game. It won't kill me if I do lose. One can't win always, though I will stick to it in case of a chance coming."

If you keep your head in this way, you will very often find that you win after all from not being over-anxious or despairing.

And don't forget, whenever you *do* lose a game, if you are a true Scout, you will at once cheer the winning team or shake hands with and congratulate the fellow who has beaten you.

This rule will be carried out in *all* games and competitions among Boy Scouts.

Loyalty

Loyalty was, above all, one of the distinguishing points about the knights. They were always devotedly loyal to their King and to their country, and were always ready and eager to die in their defence. In the same way a follower of the knights should be loyal, not only to the King, but also to everyone who is above him, whether his officers or employers, and he should stick to them through thick and thin as part of his duty. If he does not intend to be loyal, he will, if he has any honour and manliness in him, resign his place.

He should also be equally loyal to his own friends and should support them in evil times as well as in good times.

Loyalty to duty was shown by the Roman soldier of old who stuck to his post when the city of Pompeii was overwhelmed with ashes and lava from the volcano Vesuvius. His remains are still there, with his hand covering his mouth and nose to prevent the suffocation which in the end overcame him.

In the Great War we have seen the discipline of our soldiers; they were loyal to their officers and carried out their orders be-

cause they wanted to "play the game," to back up their leaders, and to make certain that their side should win. That is the right spirit, and that is the right kind of discipline which I hope that every Scout will have.

A splendid example was given by Lance Naik Lala, who was awarded the Victoria Cross for courage, loyalty, and devotion to his officers.

Finding a British officer of another regiment lying close to the enemy, he dragged him into a temporary shelter, which he himself had made, and in which he had already bandaged four wounded men.

After bandaging the officer's wounds, he heard calls from the Adjutant of his own regiment who was lying out in the open severely wounded. The enemy were not more than a hundred yards away, and it seemed certain death to go into the open in that direction, but Lance Naik Lala insisted on going out to his Adjutant, and offered to crawl back with him on his back at once. When this was not permitted, he stripped off his own clothing to keep the wounded officer warmer, and stayed with him till just before dark, when he returned to the shelter.

After dark he carried the first wounded officer back to the main trenches, and then, returning with a stretcher, carried back his Adjutant.

You Scouts may indeed feel proud to belong to a nation which has produced such a hero as Lance Naik Lala.

Duty Before All

You have all heard of "Lynch-Law," by which is meant stern justice by hanging an evildoer.

The name came from Galway, in Ireland, where a memorial still commemorates the act of a chief magistrate of that city named Lynch, who in the year 1493 had his own son Walter Lynch executed for killing a young Spaniard.

The murderer had been properly tried and convicted. His mother begged the citizens to rescue her son when he was brought out from the jail to suffer punishment, but the father, foreseeing this, had the sentence carried out in the prison, and young Lynch was hanged from the prison window.

The elder Lynch's sense of duty must have been very strong indeed to enable him to make his feelings as a father give way to his conscience as a magistrate.

General Gordon sacrificed his life to his sense of duty. When he was besieged at Khartum he could have got away himself had he liked, but he considered it his duty to remain with the

Egyptians whom he had brought there, although he had no admiration for them. So he stuck to them, and when at last the place was captured by the enemy he was killed.

Obedience and Discipline

Discipline and obedience are as important as bravery for Scouts and for soldiers.

The *Birkenhead* was a transport-ship carrying troops. She had on board 630 soldiers with their families and 130 seamen. Near the Cape of Good Hope one night she ran on to some rocks, and began to break up. The soldiers were at once paraded on deck. Some were told off to get out the boats, and to put the women and children into them, and others were told off to get the horses up out of the hold, and to lower them overboard into the sea, in order that they might have a chance of swimming ashore. When this had all been done, it was found that there were not enough boats to take the men, and so the men were ordered to remain in their ranks. Then the ship broke in half and began to go down. The captain shouted to the men to jump over and save themselves, but the colonel, Colonel Seaton, said, "No, keep your ranks." For he saw that if they swam to the boats, and tried to get in, they would probably sink them too. So the men kept their ranks, and as the ship rolled over and sank, they gave a cheer and went down with her. Out of the whole 760 on board, only 192 were saved, but even those would probably have been lost had it not been for the discipline and self-sacrifice of the others.

More recently a British Training Ship, the *Fort Jackson*, full of boy-sailors, was run into by a steamer, but just as on the *Birkenhead* there was no panic or crying out. The boys fell in quickly on parade, put on their lifebelts, and faced the danger calmly and well. And not a life was lost.

Gibraltar is a great big fortified rock which belongs to Britain, down on the South Coast of Spain. About one hundred and forty years ago, it was besieged by the Spanish and French armies together.

The Spanish Army attacked Gibraltar on the land side, while the French attacked it by sea, but though they fought hard and with the greatest endurance for over three years, the British troops defending the place were a match for them, and held out successfully until they were relieved by the Fleet from home.

General Elliot, who had been a cavalry officer in the 15th Hussars, commanded the troops at Gibraltar, and it was largely owing to his strict discipline that the garrison succeeded in

holding out. Every man had learned to obey orders without any hesitation or question.

One day a man disobeyed an order, so General Elliot had him up before him and explained that for a man to be insubordinate at such a time showed that he could not be in his right senses; he must be mad. So he ordered that his head should be shaved, and that he should be blistered, bled, and put into a strait-waistcoat, and should be put in the cells, with bread and water, as a lunatic, and should also be prayed for in church.

Humility

Humility, or being humble, was one of the things which was practised by the knights, that is to say, that, although they were generally superior to other people in fighting or campaigning, they never allowed themselves to swagger about it. So don't swagger.

And don't imagine that you have got rights in this world except those that you earn for yourself. You've got the right to be believed if you earn it by always telling the truth, and you've got the right to go to prison if you earn it by thieving; but there are lots of men who go about howling about their rights who have never done anything to earn any rights. Do your duty first, and you will get your rights afterwards.

Courage

Very few men are born brave, but any man can make himself brave if he tries—and especially if he begins trying when he is a boy.

The brave man dashes into danger without any hesitation, when a less brave man is inclined to hang back. It is very like bathing. A lot of boys will come to a river to bathe, and will cower shivering on the bank, wondering how deep the water is, and whether it is very cold—but the brave one will run through them and take his header into the water, and will be swimming about happily a few seconds later.

The thing is, when there is danger before you, don't stop and look at it—the more you look at it the less you will like it—but take the plunge, go boldly in at it, and it won't be half so bad as it looked, when you are once in it.

This is what his officer wrote of Naik Shahamad Khan of the 89th Punjabis, who was awarded the Victoria Cross at Beit Ayeesa, Mesopotamia, in April, 1916, for most conspicuous bravery:—

“He was in charge of a machine-gun section in an exposed position, in front of and covering a gap in our line, within 150

yards of the enemy's entrenched position. He beat off three counter-attacks and worked his gun single-handed after all his men, except two belt-fillers, had become casualties.

For three hours he held the gap under very heavy fire while it was being made secure. When his gun was knocked out by hostile fire he and his two belt-fillers held their ground with rifles till ordered to withdraw.

With three men sent to assist him he then brought back his gun, ammunition, and one severely wounded man unable to walk. Finally, he himself returned and removed all remaining arms and equipment except two shovels.

But for his gallantry and determination our line must have been penetrated by the enemy."

It has been a joy to me when in India to see the tremendous but friendly rivalry between different clans of the Rajputs, particularly as shown in their polo matches with one another. This splendid sporting spirit has distinguished this race from earliest days.

In the time of Rana Umra there was tremendous rivalry between the two clans, the Chundavat and the Suktavat, as to which should have the honour of being the right of the line in Umra's army. Umra had thoughtlessly given the idea that Ballo the Chief of the Suktavat should have the honour, but the head of the Chundavats hearing of this rushed to the King and claimed the honour as his. Ballo met him and the quarrel grew loud and furious between them. They were on the point of drawing swords on each other when the Rana stopped the tumult by saying, "We have to attack the enemy's fortress of Ontalla. It is a match. The first force which makes its way into that fortress will win the honour."

Now Ontalla was a walled city with only one single gate. And when the two clans dashed forward to the attack the Suktavats reached the gate first, the Chundavats having been delayed by a swamp which they had to cross. So they had to try to scale the walls where there was no gate. The Chundavat Chief, planting a ladder against the wall, managed to scramble to the top and for a moment as he stood there before the eyes of all it looked as if his party would win. But a well-aimed bullet struck him in the breast and he fell back dead among his men below. But his next-of-kin sprang forward and, catching the body as it fell, slung it on to his back and in his turn mounted the wall. From the top he threw the body of his leader into the street below shouting, "We have won, we are first in," and, leaping after his dead leader, he was followed by the headlong rush of his men into the place.

Meanwhile at the gate the Suktavat Chief pressed forward on his elephant with the idea of battering it down. But the enemy had foreseen this plan of attack and had covered the gate with sharp iron spikes so that the elephant would not face them after a first attempt. His men were waiting for the fall of the gate under heavy fire from the walls. There was no time to be lost, they knew their rivals would be into the place before they were unless something heroic was done. The Suktavat Chief brought his elephant close to the gate and then sprang forward on to the spikes, and clutching these to his body he clung there while he ordered the Mahout to drive the elephant forward while he formed the buffer to prevent him feeling the spikes. The Mahout heard, shuddered, and obeyed. The elephant plunged forward and with a sickening crash the gate was smashed down, and through it the Suktavat charged triumphantly into the town. They were just too late, for the Chundavat were already in the town. But their defeat was no disgrace.

Fortitude

The knights were men who never said "Die" till they were dead, they were always ready to stick it out till the last extremity; but it is a very common fault with men to give in to trouble or fear long before there is any necessity. They often give up working because they don't get success all at once, and probably, if they stuck to it a little longer, success would come. A man must expect hard work and want of success at first.

In Japan, whenever a child is born, the parents hang up outside the house either a doll or a fish, according as the child is a girl or boy. It is a sign to the neighbours: the doll means it is a girl, who will some day have children to nurse; the fish means it is a boy, who, as he grows into manhood, will, like a fish, have to make his way against a stream of difficulties and dangers. A man who cannot face hard work or trouble, is not worth calling a man.

Some of you may have heard the story of the two frogs. If you have not, here it is:

Two frogs were out for a walk one day, and they came to a big bowl of cream. In looking into it they both fell in.

One said: "This is a new kind of water to me. How can a fellow swim in stuff like this? It is no use trying." So he sank to the bottom and was drowned through having no pluck.

But the other was a more manly frog, and he struggled to swim, using his arms and legs as hard as he could to keep him-

self afloat; and whenever he felt he was sinking he struggled harder than ever, and never gave up hope.

At last, just as he was getting so tired that he thought he *must* give it up, a curious thing happened. By his hard work with his



PERSEVERANCE : FROGS IN THE CREAM

arms and legs he had churned up the cream so much that he suddenly found himself standing all safe on a p t of butter !

So when things look bad, just smile and sing to yourself, as the koil sings: "Stick to it, stick to it, stick to it," and you will come through all right.

A very great step to success is to be able to stand disappointments.

Good Temper and Cheeriness

The knights laid great stress on being never out of temper. They thought it bad form to lose their temper and to show anger. Captain John Smith, of whom I spoke just now, was himself a type of a cheerful man. In fact, towards the end of his life two boys (and he was very fond of boys) to whom he told his adventures, wrote them down in a book, but they said that they found great difficulty in hearing all that he said, because he roared with laughter so over his own descriptions of his troubles. But it is very certain that had he not been a cheery man, he never could have got through half the dangers with which he was faced at different times in his career.

Over and over again he was made prisoner by his enemies—sometimes savage enemies—but he managed always to captivate

them with his pleasant manner, and become friends with them, so that often they let him go, or did not trouble to catch him when he made his escape.

If you do your work cheerfully, your work becomes much more of a pleasure to you, and also if you are cheerful it makes other people cheerful as well, which is part of your duty as a Scout. Sir J. M. Barrie writes: "Those who bring sunshine to the lives of others, cannot keep happiness from themselves," which means, if you make other people happy, you make yourself happy.

If you are in the habit of taking things cheerfully, you will very seldom find yourself in serious trouble, because if a difficulty or annoyance or danger seems very great, you will, if you are wise, force yourself to laugh at it, although I will allow it is very difficult to do so at first. Still, the moment you do laugh, most of the difficulty seems to disappear at once, and you can tackle it quite easily.

Good temper can be attained by a boy who wants to have it, and it will help him in every game under the sun, and more especially in difficulty and danger, and will often keep him in a situation where a short-tempered fellow gets turned out, or leaves in a huff.

Bad language and swearing are generally used, like smoking, by boys who want to try and show off how manly they are, but it only makes them look like fools. Generally, a man who swears is a man easily upset, and loses his head in a difficult situation, and he is not, therefore, to be depended upon. You want to be quite undisturbed under the greatest difficulties; and so when you find yourself particularly anxious or excited, or angry, don't swear, force yourself to smile, and it will set you right in a moment.

Captain John Smith, who neither smoked nor swore, had a way of dealing with swearers, which is also adopted by our Scouts. He says in his diary that when his men were cutting down trees, the axes blistered their tender fingers, so that at about every third blow a loud oath would drown the echo of the axe. To remedy this he devised a plan of having every man's oath noted down and at night, for every oath, he had a can of water poured down the wearer's sleeve, "with which an offender was so washed that a man would scarce hear an oath for a week."

Sir William Osler also has said that to make a good doctor a man needs "courage, cheerfulness, and love."

BOOKS TO READ

"Courage," by Charles Wagner. 2s. nett. Published by T. Fisher Unwin, London.

"The Book of Golden Deeds," by C. M. Yonge. 3s. 6d. nett. Macmillan.

"Parents and Children," by Miss Charlotte Mason. 5s. nett. Published by Kegan Paul.

"Duty," by Samuel Smiles. 2s. 6d. nett. Murray.

"The Soul of a People," by H. F. Hall. 8s. 6d. nett. Macmillan.

Practice in Self-Discipline

Practise unselfishness by a picnic to which all contribute according to their means. No remarks to be allowed on the amounts given.

Games

Any games such as football, basket-ball, baseball, etc., where rules are strictly enforced, are good for teaching discipline and unselfishness.

Ju-Jitsu has many excellent points, too, in that direction.

"Longbowmanship" as practised by the archers of the Middle Ages. Scouts to make their own bows and arrows if possible. Read Aylward's doings in "The White Company."

"Quarter Staff Play" with Scouts' staves, as played by the yeomen and apprentices in old days. See Scout Chart, No. 12. 4d., from "The Scout" Office.

"Baseball," by Newton Crane. 2s. G. Bell & Sons.

CAMP FIRE YARN. No. 22

SELF-IMPROVEMENT

RELIGION—THRIFT—HOW TO GET ON

TO INSTRUCTORS

This camp fire yarn opens to Instructors a wide field for the most important work of all in this scheme of Boy Scouts, and gives you an opportunity for doing really valuable work for the nation.

SELF-EDUCATION, that is, what a boy learns for himself, is what is going to stick by him and to guide him later on in life far more than anything that is imposed upon him through "instruction" by a teacher.

This is true of Religion as of secular subjects. The work of the teacher, or Scoutmaster, is merely to encourage him in his effort and to suggest the right direction for it.

The boy is naturally inclined to religion, but to instruct him in the points which may appeal to the adult has often the result of either boring him off it or of making him a prig.

A sure way to gain his whole-hearted realisation of God is through Nature Study, and of his duties to God through the Scout's practice of Good Turns, the Missioners' Badge work, etc.

SUNDAY SCOUTING.—In Christian countries Boy Scouts are expected, without fail, to attend church or chapel, or a church parade of their own, on Sundays. The afternoon walk may then be devoted to quiet scouting practices, such as "Nature Study" by exploring for plants or insects, observing animals or birds; or in town or bad weather visiting good picture galleries, museums, etc.; also "Knight Errantry," doing good turns by collecting flowers and taking them to patients in hospitals, reading newspapers to the patients and so on. Sunday is a day of rest; loafing is not rest. Change of occupation from the workshop to the fields is rest. Combine with the instruction of your religion the study of God in nature, and the practice of good turns on God's day.

SELF-IMPROVEMENT.—A great amount of poverty and unemployment results from boys being allowed to run riot outside the school walls as loafers, or from being used early in life as small wage-earners, such as errand boys, etc., and then finding themselves at the commencement of manhood without any knowledge of a trade to go on with, and unable to turn their hand to any work out of their own immediate line. They are helpless and unemployable. It is here that as Instructor you can do invaluable work for the boy, by getting each in turn to talk privately over his future, and to map out a line for himself, and to start preparing himself for it. Encourage him to believe in himself and to take up "hobbies" or handicrafts.

The suggestions offered here are, owing to the want of space, very limited in number, but your own experience or imagination will probably provide many more.

Duty to God

One of the many difficulties of making a united India has naturally been the question of religion, where so many different sects exist. The great Emperor Akbar, through his tactful ruling of the country and his kindly nature, brought men of the

different denominations to be friends together where formerly they had been at enmity. And he showed no favour to any one party over another. So too with Guru Nanak who said that "the source from which all religion sprang was the Truth, which existed before the world began, which is, and shall endure for ever, as the ultimate cause of all we know or behold." He addressed equally Maulvi and Pandit, Darvish and Sannyasi; he told them that the Lord of Lords cannot be disputed about, for He is not to be found by wrangling but by seeking. He enjoined upon them devotion of thought and excellence of conduct as the first of virtues.

When eventually Nanak died, his teaching had been so true for all that both Hindus and Mohammedans claimed him for funeral. It is said that they were almost fighting over his body when, on lifting the sheet which covered it, they found nothing but a pile of roses. They knelt down together in humility and divided the sheet between them. The Hindus burnt their half and the Mohammedans buried the other.

In all countries, whether India or elsewhere, religion means doing your duty to God, and this largely consists in service to your fellow men; so there need be no hostility with men because they profess another form of religion than your own.

There are many kinds of these in addition to Hindus, Mohammedans, Sikhs, and Parsees, such as Roman Catholics, Protestants, Jews, etc. But the main point about them is that they are all sons of the Same Father though they have been brought up to worship God in different ways.

So, when you meet a boy of a different religion from your own, you should not jeer at him, but remember that he is seeking to serve the same God, though it may not be in exactly the same manner as you are doing.

Religion seems a very simple thing:

1st. To trust in God.

2nd. To do good to other people.

The old knights, who were the Scouts of the nation, were very religious. They were always careful to attend religious service, especially before going into battle or undertaking any serious difficulty. They considered it was the right thing always to be prepared for death.

Besides worshipping God in church, the knights always recognised His work in the things which He made, such as animals, plants, and scenery. And so it is with peace Scouts to-day, that wherever they go they love the woodlands, the mountains, and the prairies, and they like to watch and know

about the animals that inhabit them, and the wonders of the flowers and plants. No man is much good unless he believes in God and obeys His laws. So every Scout should have a religion.

In doing your duty to God always be grateful to Him. Whenever you enjoy a pleasure or a good game, or succeed in doing a good thing, thank Him for it, if only with a word or two, just as you say or perform grace before a meal. And it is a good thing to bless other people. For instance, if you see a train starting off, just pray for God's blessing on all that are in the train.

In doing your duty towards man be helpful and generous, and also always be grateful for any kindness done to you, and be careful to show that you are grateful.

Remember that a present given to you is not yours until you have thanked the giver for it. While you are living your life on this earth, try and do something good which may remain after you. One writer says:

"I often think that when the sun goes down the world is hidden by a big blanket from the light of heaven, but the stars are little holes pierced in that blanket by those who have done good deeds in this world. The stars are not all the same size; some are big, some little, and some men have done great deeds and others have done small deeds, but they have made their hole in the blanket by doing good before they went to heaven."

Try and make your hole in the blanket by good work while you are on the earth.

It is something to *be* good, but it is far better to *do* good.

Thrift

It is a funny thing that out of you boys who now read these words, some of you are certain to become rich men, and some of you may die in poverty and misery. And it just depends on your own selves which you are going to do.

And you can very soon tell which your future is going to be.

The fellow who begins making money as a boy will go on making it as a man. You may find it difficult to do at first, but it will come easier later on; but if you begin and if you go on, remember, you are pretty certain to succeed in the end—especially if you get your money by hard work.

If you only try to make it by easy means—that is by betting, say, on a football match or a horse-race—you are bound to lose after a time. Nobody who makes bets ever wins in the end; it is the bookmaker, the man who receives the bets, that scores over it. Yet there are thousands of fools who go on putting

their money on, because they won a bit once or hope to win some day.

Any number of poor boys have become rich men—but in nearly every case it was because they meant to do so from the first; they worked for it, and put every penny they could make into the bank to begin with.

So each one of you has the chance, if you like to take it. The great owner of millions of pounds, J. Astor, began his career as a poor boy-pedlar with seven German flutes as his stock-in-trade. He sold them for more than he gave, and went on increasing his business.

The knights of old were ordered by their rules to be thrifty, that is to save money as much as possible, not to expend large sums on their own enjoyment, but to save it in order that they might keep themselves, and not be a burden to others, and also in order that they might have more to give away in charity; and if they had no money of their own, they were not allowed to beg for it, they must work and make it in one way or another. Thus money-making goes with manliness, hard work, and sobriety.

Boys are not too young to work for money.

Mr. Thomas Holmes, the police-court missionary, tells us how hundreds of poor boys in London are working pluckily and well at making their living, even while doing their school work. They get up early, and go round with milk or bakers' barrows till about eight, and after that off to school; back in the afternoon to the shop to clean the pails and cans. They save up their money every day; those who have mothers, hand it over to them; those who have not, store it up or bank it. They are regular men before they are twelve years of age, and good examples to other boys wherever they may be.

How to Make Money

There are many ways by which a Scout, or a patrol working together, can make money, such as:—

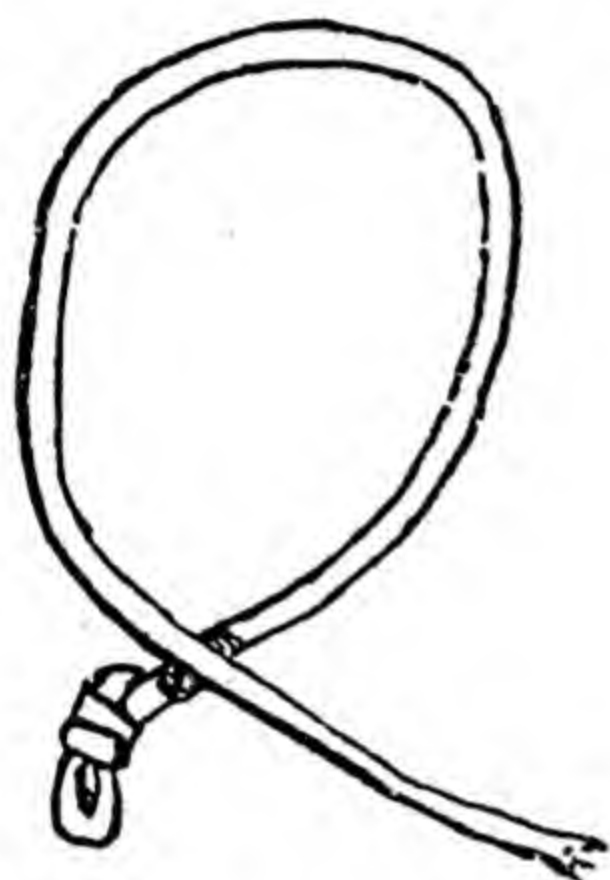
Making arm-chairs, re-covering old furniture, etc., is a very paying trade. Fretwork and carving, picture-frames, bird-cages, cabinets, carved pipe-bowls, can be sold through a shop.

Get permission to cut certain sticks in hedges or woods, and trim them into walking-sticks and thumb-sticks, after hanging them with weights attached to straighten and dry them.

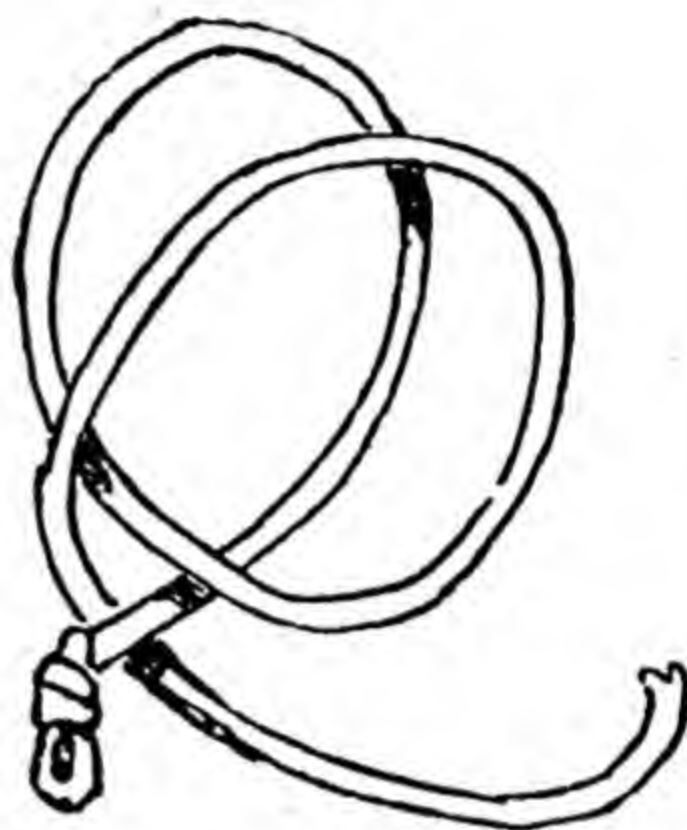
You can make novel sets of buttons out of bootlaces; a Scout made 15s. in a few days lately in this way. Collect old packing-cases and boxes, and chop them into bundles of firewood. Make nets, besoms, etc., for gardeners. Keeping goats or silkworms or bees will pay in some places. Basket-making, pottery, book-

binding, etc., all bring money. Or a patrol working together can form themselves into a corps of messenger-boys in a town, or they can get a garden and work it for selling vegetables and flowers, or they can perform scouting displays or pageants, etc., like those shown in "Scouting Games," and take money at the doors.

HOW TO MAKE BUTTONS OUT OF BOOTLACES



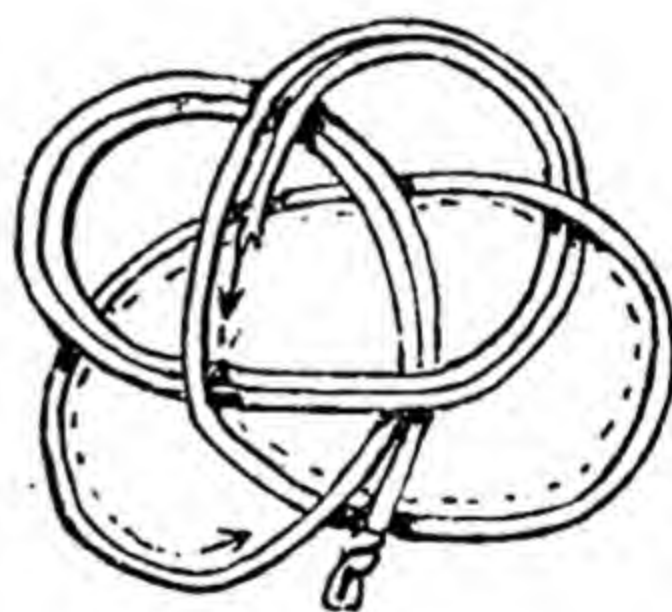
1



2



3



4

Continue till you have the whole knot doubled or trebled.



5

The loop for attaching the button is moved from its original position to hang from the centre of the knot.



6

Pull all tight, cut off loose end, and the button is complete.

These are only a few suggestions; there are loads of other ways of making money which you can think out for yourself, according to the place you are in.

But in order to get money you must expect to work. The actor, Ted Payne, used to say in one of his plays, "I don't know what is wrong with me. I eat well, I drink well, and I sleep well; but somehow whenever anybody mentions the word 'work' to me, I get a cold shudder all over me." That is what happens to a great many men, I am afraid. There are a good many other chicken-hearted fellows, who, when any work faces them, "get a cold shudder all over them"; or, when trouble comes, they go and take to drink, instead of facing it and working it off.

Start a money box, put any money you can make into that, and when you have got a fair amount in it, hand it over to a bank or to the post office, and start an account for yourself. As a Scout, you must have a certain amount in the savings bank before you can become entitled to wear a badge. Save your pice, and you'll get rupees.

How to Get On

A few years ago the American Government was at war with rebels in the island of Cuba. [*Point out on map.*]

America, as you know, is ruled by a President, and not by a King. The late President McKinley wanted to send a letter to Garcia, the chief of the rebels in Cuba, but did not know how to get it taken to him, as the rebels were a savage lot, inhabiting a wild and difficult country.

When he was talking it over with his advisers, someone said: "There's a young fellow called Rowan who seems to be able to get anything done that you ask him. Why not try him?"

So Rowan was sent for, and when he came in the President explained why he had sent for him, and, putting the letter in his hand, said, "Now, I want that letter sent to Garcia."

The lad simply smiled and said, "I see," and walked out of the room, without saying another word.

Some weeks passed, and Rowan appeared again at the President's door, and said, "I gave your letter to Garcia, sir," and walked out again. Of course, Mr. McKinley had him back and made him explain how he had done it.

It turned out that he had got a boat and sailed away in her for some days; had landed on the coast of Cuba, and disappear-

ed into the jungle; in three weeks' time he reappeared on the other side of the island, having gone through the enemy, and found Garcia, and given him the letter.

He was a true Scout, and that is the way a Scout should carry out an order when he gets it. No matter how difficult it may seem, he should tackle it, with a smile; the more difficult it is the more interesting it will be to carry out.

Most fellows would have asked a lot of questions—first as to how they were to set about it, how they could get to the place, where they were to get food from, and so on; but not so Rowan; he merely learned what duty was wanted of him, and *he* did the rest without a word; any fellow who acts like that is certain to get on.

We have a lot of good Scouts enrolled among the District Messenger Boys in London. These lads, from having difficult jobs frequently given them and being *expected* to carry them out successfully, take them on with the greatest confidence in themselves; and, without asking a lot of silly questions, they start off in a businesslike way, and do them.

That is the way to deal with any difficulty in life. If you get a job or a trouble that seems to you to be too big for you, don't shirk it; smile, think out a way by which you might get successfully through with it, and then go at it.

Remember that "a difficulty is no longer a difficulty when once you laugh at it—and tackle it."

Don't be afraid of making a mistake. Napoleon said, "Nobody ever made anything who never made a mistake."

MEMORY.—Then practise remembering things. A fellow who has a good memory will get on because so many other people have bad memories from not practising them.

At the Olympic Theatre, Liverpool, the forgetfulness on the part of the people in the audience gradually made it necessary for the manager to keep a special room and ledgers for all lost articles left behind in the theatre after each performance. But the happy idea struck him of putting a notice on the curtain by means of a bioscope lantern a few minutes before the end of the performance, saying, "Please look under your seats before leaving."

This has made a great difference in the number of things left behind.

People used to leave every kind of thing, even medicine bottles and false teeth; and once a cheque for £50 was left.

A great coral island is built up of tiny sea insects blocking themselves together; so also great knowledge in a man is built up by his noticing all sorts of little details and blocking them together in his mind by *remembering* them.

LUCK.—If you want to catch a tramcar when it is not at a stopping station, you don't sit down and let it run past you, and then say, "How unlucky I am"; you run and jump on. It is just the same with what some people call "luck"; they complain that luck never comes to them. Well, luck is really the chance of getting something good or of doing something great; the thing is to look out for every chance and seize it—run at it and jump on—don't sit down and wait for it to pass. Opportunity is a tramcar which has very few stopping-places.

CHOOSE A CAREER.—"Be prepared" for what is going to happen to you in the future. If you are in a situation where you are earning money as a boy, what are you going to do when you finish that job? You ought to be learning some proper trade to take up; and save your pay in the meantime, to keep you going till you get employment in your new trade.

And try to learn something of a second trade, in case the first one fails you at any time, as so very often happens.

An employer told me once that he never engaged a lad who had yellow finger-tips (from smoking), or who carried his mouth open (boys who breathe through the mouth are generally stupid). Any man is sure of employment who has money in the bank, is a teetotaller, and is cheery.

Practices in Self-Improvement

MARKET GARDENING.—The Patrol or Troop can work an allotment or other garden and sell the produce for their fund.

FOR A TROOP OR A NUMBER OF TROOPS.—Offer a good prize for the best article made by a scout with materials which have not cost more than Re. 1. Entrance fee to competition, 1 anna.

Have an exhibition of these, coupled with display, and scenes, etc., by the Scouts, and take money at the doors.

At the end sell the articles by auction; the articles which fetch the highest prices win the prizes.

EACH SCOUT TO KEEP A MONEY BOX, in which to save every spare anna, and deposit his savings every now and then in the bank.

INSTRUCTION CLASSES in Book-keeping, Mechanics, Electricity, Shorthand, etc.

MEMORISING.—Read something to the boys, a line or two at a time, to see who can repeat it best. To concentrate the mind and develop memory.

Mr. G. L. Boundy of Exeter has had great success in developing intelligence amongst his lads by taking parties of them round to see the different factories in Exeter. They all take notes and rough drawings as they go along, and reproduce them the following meeting, and report on what they have seen.



CHAPTER VIII

Saving Life

or How to Deal with Accidents

CAMP FIRE YARN. No. 23

BE PREPARED FOR ACCIDENTS

THE KNIGHTS HOSPITALLERS OF ST. JOHN—BOY HEROES AND GIRL
HEROINES—LIFE-SAVING MEDALS

HINTS TO INSTRUCTORS

The subjects in this chapter should not only be explained to the Scouts, but should also, wherever possible, be demonstrated practically, and should be practised by each Scout in turn.

Theoretical instruction in these points is nothing without practice.

The Knights of St. John

THE knights of old days were called "Knights Hospitallers" because they had hospitals for the treatment of the sick poor, and those injured in accidents or in war. They used to save up their money and keep these hospitals going, and although they were brave fighting men they used also to act as nurses and doctors themselves.

The Knights of St. John of Jerusalem especially devoted themselves to this work eight hundred years ago, and the St.

John Ambulance Corps is to-day a branch which represents those knights, and has done noble work in the Great War and in all parts of the British Commonwealth. Their badge is an eight-pointed white cross on a black ground, and when worn as an Order it has a black ribbon.

Explorers and hunters and other Scouts in out-of-the-way parts of the world have to know what to do in the case of accident or sickness, either to themselves or their followers, as they are often hundreds of miles away from any doctors. For these reasons Boy Scouts should, of course, learn all they can about looking after sick people and dealing with accidents.

My brother was once camping with a friend away in the bush in Australia. His friend was drawing a cork, holding the bottle between his knees to get a better purchase. The bottle burst and the jagged edge of it ran deeply into his thigh, cutting an artery. My brother quickly got a stone, and wrapped it in a handkerchief to act as a pad, and he then tied the handkerchief round the limb above the wound, so that the stone pressed on the artery. He then got a stick, and, passing it through the loop of the handkerchief, twisted it round till the bandage was drawn so tight that it stopped the flow of blood. Had he not known what to do the man would have bled to death in a few minutes. As it was he saved his life by knowing what to do and doing it at once.

[Demonstrate how to bind up an artery and also the course taken by the arteries, viz. practically down the inside seam of sleeves and trousers.]

Numbers of soldiers who had been trained as Boy Scouts were, during the Great War, able to save the lives of wounded comrades by knowing how to bind them up.

Accidents are continually happening, and Boy Scouts will continually have a chance of giving assistance at first aid. In London alone during one year 212 people have been killed and 14,000 injured in street accidents.

We all think a great deal of any man who, at the risk of his own life, saves someone else's.

He is a hero.

Boys especially think him so, because he seems to them to be a being altogether different from themselves. But he isn't; every boy has just as much a chance of being a life-saving hero if he chooses to prepare himself for it.

It is pretty certain that nearly every one of you Scouts will some day or another be present at an accident where, if you know what to do, and do it promptly, you may win for yourself

the lifelong satisfaction of having rescued or helped a fellow-creature.

Remember your motto, "BE PREPARED." Be prepared for accidents by learning beforehand what you ought to do in the different kinds that are likely to occur.

Be prepared to do that thing the moment the accident does occur.

I will explain to you what ought to be done in the different kinds of accidents, and you must practise them as far as possible. But the great thing for you Scouts to bear in mind is that wherever you are, and whatever you are doing, you should think to yourself, "What accident is likely to occur here?" and, "What is my duty if it occurs?"

You are then prepared to act.

And when an accident does occur remember always that as a Scout it is your business to be the first man to go to the rescue; don't let an outsider be beforehand with you.

Suppose, for instance, that you are standing on a crowded platform at a station, waiting for the train.

You think to yourself, "Now, supposing someone falls off this platform on to the rails just as the train is coming in, what shall I do? I must jump down and jerk him off the track on to the far side—there would be no time to get him up on to the platform again."

Then, if this accident happened, you would at once jump down and carry out your idea, while everybody else would be running about screaming and excited and doing nothing, not knowing what to do.

Such a case actually happened. A lady fell off the platform at Finsbury Park Station just as the train was coming in; a man named Albert Hardwick jumped down and lay flat, and held her down, too, between the rails, while the train passed over both of them without touching them. The King gave him the Albert Medal for it.

Of course in India you could not lie down between the rails and let the train go over you as you would be hit by the cow-catcher on the engine.

When there is a panic among those around you, you get a momentary inclination to do as the others are doing. Perhaps it is to run away, perhaps it is to stand still and cry out "Oh!" Well, you should check yourself when you have this feeling. Don't catch the panic, as you see others do; keep your head and think what is the right thing to do, and do it at once.

Do your duty.

Help you fellow-creature, especially if it be a woman.

Don't mind if other people are funkling.

Plunge in boldly and look to the object you are trying to attain, and don't bother about your own safety.

Boys have an idea that they are too young and too small to take any part but an outside part in saving life. But this is a great mistake.

Since I wrote "Scouting for Boys" many different cases have occurred of Boy Scouts plunging in to save drowning people where the crowd was afraid to help, and several more of Scouts helping the police or stopping runaway horses when other people funkled it. Boy Scouts have in that time won 57 Bronze Crosses, 936 Silver Crosses, and 994 Gilt Crosses, besides a large number of other awards, for gallantry.

On hearing that a fire had broken out at a considerable distance from his own house, a Scout hurried to the spot to render help. On one occasion his shirt actually caught fire and he was constantly in danger of his life. He was always found at the most dangerous places and owing to heat and smoke, he finally collapsed and was given artificial respiration to restore him to consciousness. He gave a very good example not only to the Scouts but to everyone else.

One afternoon a Scout saw a few men and women standing by a well, crying for help and saying that a child had fallen into the well. He at once secured a rope and went down into the well. He caught hold of the child and tied him with a bowline knot. The child was thereafter safely drawn out of the well. The parents of the child offered a reward, but the Scout politely refused this.

A boat carrying twenty-three passengers, most of whom were women, capsized in a river. Some half a dozen Scouts who were on the bank heard the alarm and hurried to the rescue of the passengers. They plunged into the river and after a gallant struggle for about two hours, they managed to save fifteen lives. The rescued passengers were carried to the bank and received first aid. The Scouts searched for the others but they could not be found. Most of these passengers would have been drowned but for the prompt and the courageous action of the Scouts.

One evening a Scout, while returning home, heard a loud cry in the neighbourhood. He ran to the spot and saw a crowd gathered round a well, and a woman with her child in the well struggling for life. With the aid of a few dhotis tied together and held tight by some people from above, he got down into the well. He snatched the child from the mother's arm and told her to hold on to the improvised rope while he took the

child up. Having done this he descended into the well again and took hold of the woman, who was on the point of losing her grip of the rope through exhaustion, and managed to get her out of the well. There was none among those present except the Scout who had the courage or presence of mind to go down the well to rescue the woman and child.

Here is an example of courage of a different kind, but none the less Scoutlike:—

In March, 1921, a serious outbreak of Cerebro-spinal Meningitis occurred among the students of the Medak Theological College, in the Nizam's Dominions, India.

The Boy Scouts of the College volunteered for nursing service, and worked in shifts by patrols until the authorities decided that the risk of infection was too great to allow so many to share it.

Volunteers were called for and six Scouts begged to be allowed to continue the duty. Towards the end of April the number of patients became less owing, alas, to the heavy death roll. It was suggested therefore that only two Scouts should now remain on duty. These two boys stayed on at their own request and were in the greatest possible personal danger throughout the whole two months. Yet they kept cheerfully on and won through without catching this terrible disease, from which they had seen so many of their comrades die. In this they showed a true example of Scout heroism and self-sacrifice.

Life-Saving Medals

In war, as you know, the Victoria Cross is awarded to soldiers for performing acts of valour.

So, in peace, a decoration is given to anybody who distinguishes himself by bravery in saving life at the risk of his own.

The Albert Medal is the highest of these rewards.

The Royal Humane Society also gives medals or certificates.

The Edward Medal is granted for gallantry in accidents which so frequently happen in mines.

The Stanhope is also a medal for special gallantry.

In the Boys Scouts, we have three medals for gallantry, the bronze, silver, and gilt crosses, which are granted for similar acts.

But of all these, the Albert Medal and the Edward Medal are the most valued, being given by the King himself, and only in very special cases.

So let every Boy Scout prepare himself to win one of these. Some day, most probably, an accident will happen before you to give you your chance. If you have learned beforehand what

to do, you can step forward at once and do the right thing; you may find yourself decorated with the medal. In any case, you will have what is far greater than a mere medal—you will have the satisfaction of having helped a fellow-creature at the risk of your own life.

Practice for Life-Saving

FLINGING THE SQUALER

The squaler is a piece of cane, 19 inches long, loaded at the butt with $1\frac{3}{4}$ lb. of lead, and having attached to it at the other end a life-saving line of six-thread Italian hemp. The target is a crossbar and head, life size, representing the head and arms of a drowning man, planted in the ground twenty yards away. Each competitor throws in turn from behind a line drawn on the ground; he may stand or run to make the throw. Whoever throws the farthest wins, provided that the line falls on some part of the dummy, so that it could be caught by the drowning man.

Or have heats to find out who is the worst thrower.

Practise throwing a life-belt the same way.

Practise making two lines of bucket-men, for full and empty buckets. Each line to relieve the other frequently by exchanging duties.

Practise carrying, unrolling, and rolling up hose; joining up lengths; affixing to hydrants; throwing on water, and directing its fall.

Practise use of ladders, poles, ropes, lowering people from windows by rope or bedclothes, jumping sheet, and shoot escape; how to rig, hold and use carpets or double blankets, but not flimsy ones or sheets.

CAMP FIRE YARN. No. 24

ACCIDENTS AND HOW TO DEAL WITH THEM

PANIC—FIRE—DROWNING—RUNAWAY HORSE—
MISCELLANEOUS—MAD DOG

Panics

EVERY year numbers of lives are lost by panics, which very often are due to the smallest causes, and which might be stopped if only one or two men would keep their heads. One evening a short time ago, on board a ferry-boat in New York, a man who had been catching some crabs thought it would be a good joke to let one of them loose on board the boat. This crab

caught hold of the ship's cat and made it squeal, and it jumped into the middle of a crowd of schoolgirls, who at once scattered, screaming. This started a panic among the hundreds of passengers on board; they rushed in every direction, and in a moment the railings broke and eight people fell overboard, and before anything could be done they were swept away by the tide and drowned.

Not very long ago a tobacconist in a town in Russia, on opening his shop in the morning, saw a big black bomb lying on the counter. He rushed out into the street to get away from it, and a policeman seeing him running mistook him for a thief, and when he would not stop he fired at him. The bullet missed him, but hit another man, who was a Jew; the remainder of the Jews immediately collected and made a riot, and many lives were lost. After it was over the tobacconist went back to his shop and found the bomb still on his counter—but it was not a bomb, it was only a black watermelon!

Some few years ago occurred a case of crush and panic among children in a theatre at Barnsley, in England, from no cause at all except overcrowding, and eight children were crushed to death. More lives would certainly have been lost had not two men kept their heads and done the right thing. One man, named Gray, called to a number of the children in a cheery voice to come another way, while the man who was working a lantern-slide show threw a picture on the screen and so diverted the attention of the rest, and prevented them catching the panic. That is the great point in a panic. If only one or two men keep their heads and do the right thing on the spur of the moment, they can often calm hundreds of people, and thus save many lives.

This is a great opportunity for a Boy Scout. Force yourself to keep calm and not to lose your head. Think what is the right thing to do and do it at once.

Rescues from Fire

Instances of gallant rescues of people from burning houses are frequent. One sees them every day in the newspapers, and Scouts should study each of these cases as they occur, and imagine to themselves what they would have done under the circumstances, and in this way you begin to learn how to deal with the different accidents. An instance occurred some years ago where a young sailor, named George Obeney, stationed at Chatham in H.M.S. *Andromeda*, was walking along the Kingsland Road, when he suddenly saw a house on fire, and a woman on the second storey was screaming that she had some children

there who could not get out. The sailor rushed from his friends and somehow scrambled up the face of the wall till he reached the window on the first storey, and broke in that window so that he could obtain room to stand. The woman at the window above was then able to lower a child so that he could catch it, and he again passed it down to the ground. Child after child was thus handed down till he passed six of them to the ground, and finally two women; and then he, overcome by smoke himself, fell insensible, but was caught by the people below. His act was an example to you of how to do your duty AT ONCE, without thinking of dangers or difficulties.

A house caught fire at Shoreham Beach, and a Troop of Boy Scouts was quickly on the scene. They did their work as true Scouts, not only in acting as firemen and getting the fire under control, but also as life-savers in rescuing two ladies and a child, and then in rendering first aid to them and dressing their injuries.

There are now several efficient Fire Brigade patrols of Boy Scouts.

Directions

These are some of their directions:

If you discover a house on fire you should—

1st—Alarm the people inside.

2nd—Warn the nearest policeman or fire-brigade station (if in a large town).

3rd—Rouse neighbours to bring ladders, dhurries, blankets, to catch people jumping.

After arrival of fire engines the best thing boys can do is to



HOW TO HAUL AN INSENSIBLE PERSON OUT OF DANGER

help the police in keeping back the crowd out of the way of the firemen, hose, etc.

There is a useful kind of drill called "Scrum" for keeping back the crowd. The Scouts form a line, or double line, and

pass their arms round each other's waists, and shove, head down, into the crowd, and so drive it back.

If it is necessary to go into a house to search for feeble or insensible people, the thing is to place a wet pagri, handkerchief, or worsted stocking over your nose and mouth and walk in a stooping position, or crawl along on your hands and knees quite near the floor, as it is here that there is least smoke or gas. Also, for passing through fire and sparks, if you can, get hold of a blanket and wet it, and cut a hole in the middle through which to put your head; it forms a kind of fireproof mantle, with which you can push through flames and sparks.

[Practise this.]

When a fire occurs anywhere near, the Boy Scouts should assemble their Patrols as quickly as possible and go off at Scout pace to the fire, guided by the glare or the smoke. Then the Patrol Leader should report to the police or firemen, and offer the help of his Patrol either to form a fence to keep the crowd back, or to run messages, or guard property, or to help in any way.

If you find a person with his clothes on fire, you should throw him flat on the floor, because flames only burn upwards, then roll him up in a rezai, coat, or blanket, and take care in doing so that you don't catch fire yourself. The reason for doing this is that fire cannot continue to burn where it has no air.

When you find an insensible person (and very often in their fright they will have hidden themselves under beds and tables, etc.), you should either carry him out on your shoulder, or, what is often more practicable in the case of heavy smoke, gas fumes, or in battle when under heavy fire, etc., harness yourself on to him with sheets or cords and drag him out of the room along the floor, crawling on all fours yourself.

A soldier was recently awarded the Distinguished Conduct Medal for thus getting his wounded officer into safety while being fired at by the enemy.

To do this you make a bowline at each end of your rope, one you put over the patient's chest and under his arms, and the other over your own neck, then with your back to his head you start on "all fours" to pull him along, head first. If the bowline is the right length it will keep his head up off the ground, as the picture on the previous page shows.

Rescue from Drowning

The list of Boy Scout heroes shows you what a large proportion of accidents are due to not knowing how to swim. It is

therefore most important that everybody should learn to swim, and, having done so, to learn how to save others from being drowned.

Mr. Holbein, the great Channel swimmer, writing in "The Boy's Own Paper," points out that a boy, when learning to swim, should learn first how to get in and out of a boat, i.e. by climbing in over the stern. Secondly, how to support himself on an oar or plank, i.e. by riding astride on it, or by catching hold of one end and pushing it before him and swimming with his legs. Thirdly, how to get into a floating lifebuoy, i.e. by shoving the nearest side of it down under water and capsizing it over his head and shoulders, so that he is inside it when it floats. Fourthly, how to save life.

[Practise these at swimming baths or parade bathing.]

A moderate swimmer can save a drowning man if he knows how, and has practised it a few times with his friends. The popular idea that a drowning person rises three times before he finally sinks is all nonsense. He often drowns at once, unless someone is quick to help him. The important point is not to let the drowning person catch hold of you, or he will probably drown you too. Keep behind him always. If you find yourself clutched by the wrist, turn your wrist against his thumb and force yourself free. Your best way in helping a drowning man is to keep behind and hold him up by the elbows, or by the back of the neck, or by putting your arms under his armpits and your hands across his chest, and telling him to keep quiet and not to struggle. If he obeys, you can easily keep him afloat; but otherwise be careful that in his terror he does not turn over and catch hold of you. If he should seize you by the neck, Holbein says, "Scrag him, and scrag him quickly. Place your arm round his waist, and the other hand, palm upwards, under his chin, with your finger-tips under his nose. Pull and push with all your might, and he must perforce let go." But you will never remember this unless you practise it frequently with other boys first, each taking it in turn to be the drowning man or rescuer.

[Practise this.]

No Scout can be of real use till he can swim, and to learn swimming is no more difficult than to learn bicycling.

All you have to do is at first to try and swim like a dog, as if trying to crawl slowly along in the water; don't try all at once to swim with the ordinary breast stroke that swimmers use, because this only lets your mouth go under water every time. When paddling along like a dog get a friend to support you at first with a pole or his hand under your belly.

Scout Archibald Reginald Cox, fifteen years, of the 9th Ipswich Troop, received the Bronze Medal for gallantry in saving life for the following act:—

A man, who afterwards proved to be temporarily insane, threw himself into the River Orwell, with the intention of drowning himself. Scout Cox at once plunged in to his rescue, but so soon as he reached him the lunatic fought him, and tried to grab him. The Scout, however, kept behind his man, and grasped him in such a way that every time he attempted to fight he ducked him under water. This struggle continued for ten minutes, until the lunatic, after continual ducking, became insensible, and Cox then brought him ashore, and applied artificial breathing, and so brought him to.

In addition to our medal Scout Cox was also awarded a medal by the Royal Humane Society for his plucky act.

And here is another case which occurred in the United Provinces in India:—

On April 14th, 1922, a seven-year-old girl fell into a well. Near the house lived an Indian Boy Scout, Gur Prasad.

Prasad, who was sitting in a room near the well, heard a splash and rushed to the rescue. He lowered a rope, but the child had lost her senses through fright and did not grasp it. Prasad therefore tied the rope to an iron beam over the well, and by its aid slipped down to the surface of the well and dived in, brought the child to the surface, tied the rope round her and dragged her out and handed her over to her parents safe and sound.

Scout Prasad, in descending into the well, injured his right hand so severely that he could not go in for an Examination the following week. But he had saved the life of a fellow-being and had well earned the Silver Cross of the Scouts which was awarded to him.

Four hundred and sixty-one out of the first seven hundred and sixty-five medals won by Scouts for saving life were awarded for saving life from drowning.

Any of you who cannot swim as yet, and who fall into the water out of your depth, remember that you need not sink if you take care to do the following things. First, keep your mouth upwards by throwing the head well back. Secondly, keep your lungs full of air by taking in long breaths but breathe out very little. Thirdly, keep your arms under water. To do this you should not begin to shout, which will only empty your lungs, and you should not throw your arms about or beckon for help, else you will sink.

If you see a person fall into the water and begin to drown,

and you yourself are unable to swim, you must throw a rope, or an oar, or plank right over him, so that when he comes up again he may clutch at it and hold it.

Rescue from Runaway Horses

Accidents are continually occurring from runaway horses running over people.

The way to stop a runaway horse is not to run out in front of it and wave your arms, as so many people do, but to try and race alongside it, catch hold of the shaft and keep yourself from falling, and seize the reins with the other hand, and drag the horse's head round towards you, and so turn him until you can bring him up against a wall or house, or otherwise compel him to stop. But, of course, for a boy, with his light weight, this is a very difficult thing to do. The share he would have in such an accident would probably be to look after the people injured by the runaway horse.

A great many cases of runaway horses being stopped by Boy Scouts have been rewarded.

Scout Albert Stevenson, aged fifteen, 1st Rotherhithe Troop, was walking along High Street, Deptford, when he heard people shouting to others to get out of the way of a pair of horses which were running away with an empty van. He dodged aside just in time to escape the wheels. As he did so he thought to himself, "If I, who am a Scout and always on the look-out, was so near being run over, how about an ordinary boy? He is sure to be knocked down." So he ran as hard as he could with the van, and managed to climb on to it behind. When he got to the driver's seat he found that the reins were dangling about the horses' heads and could not be got at. So he clambered along the pole between the galloping horses till he reached their heads, and squatting down on the pole with his feet against the pole chains, he got hold of the bridles in each hand and tried to bang the two horses' heads together. In this way he gradually got them to pull up, and prevented them from doing any further damage to life or property.

This is a lesson to everyone to BE PREPARED, even at most ordinary moments of strolling along, talking to a friend, to spring at once to the assistance of a fellow-creature who is in danger.

Miscellaneous Accidents

One cannot go through the whole list of accidents that might come under your notice, but the point is that a Scout should always remember to keep his head, and think what is the right

thing to do at the moment, and be the man to do it, even under the most unexpected circumstances.

Scout L. Rudd, 2nd Leigh Troop, saw a little girl playing about on the railway line at Shoebury when a train was approaching. He rushed forward, got over the railway fence, crossed the line in front of the train, and just reached the child in time to pull her out of the way. He himself received a blow on the head, which left him in a dazed condition for some time. If it had not been for his promptness and pluck the child must have been killed. Rudd received the Bronze Medal for gallantry.

Scout J. C. Davel, 1st Bloemfontein Troop (S. Africa), saw a little girl entangled in some electric-light wires on the roof of a house. Although he was warned not to go to her, as he would probably be killed too, he climbed up and got her down, receiving a shock himself in doing so. The child was dead.

Scout Gregory, 1st Ilkeston Troop, was working down a mine when he heard a roaring noise which made him guess that a train of trucks had broken loose and was rushing down into the mine. He at once ran across the line in front of the train, and put in the safety blocks to stop it. By his prompt and plucky act he probably saved a number of lives. For this he received the Silver Medal for saving life.

Scout Lockley, 1st Atherstone Troop, was looking on at a round-about at a fair which was being worked by electricity from a steam traction engine. The driver of this in leaning over got his clothes caught in the machinery, and was being dragged into it when Lockley sprang on to the engine, and, knowing something of mechanics, pulled over the lever, and stopped it just in time to save the man's life.

There is an example of a fellow Being Prepared, knowing what to do, and doing it without a moment's waiting.

This is how the Scout Silver Cross for Gallantry was won by a Rover Scout in India:—

At about 7.30 a.m. on August 9th, 1922, the Ferry Steamer *Buckland* had just hauled out from the pontoon at Chandpal Ghat to cross the River Hooghly from Calcutta to Howrah. A passenger dinghy coming across from the Howrah side fouled the buoy lying off the Ghat, swung round and dropped in between the *Buckland* and the pontoon. Five of the passengers on the dinghy, anticipating a collision, jumped overboard. Lifebelts were thrown from the *Buckland*, and four who could swim got back to the boat and the pontoon where they were hauled out. The fifth, who could not swim, was being carried away when a Rover Scout who was a passenger on the *Buckland*, tore off his coat and dived into the river after him. He

caught up with the man about fifteen yards away from the ferry steamer, pulled him towards it and, grasping a stanchion, supported him until another dinghy came up and took them both off. There was a very strong ebb tide running at the time, and as usual at the time of year the Hooghly was very full of muddy water with dangerous currents and undertows.

He had well earned the Silver Cross of the Boy Scouts which was subsequently bestowed on him.

Mad Dog

A dog that is mad runs along snapping at everybody in his path. Every Scout should know what to do when there is a mad dog about, and should be prepared to do it.

Sir Thomas Fowell Buxton was one day out for a ride when his dog, which was running with him, went mad, and started to run through the town.

Sir Thomas edged him off the road and drove him into a garden. He then jumped off his horse, ran at the dog, and succeeded in grabbing him by the neck without getting bitten. Then followed a tremendous struggle between man and dog.

At last the gardener came and brought a chain, which Sir Thomas then slipped on, and only when the other end had been securely fastened to a tree did he let go his hold of the dog. The dog was then raving mad, and tore at his chain so badly that it was in danger of breaking, when Sir Thomas went at him again with a second and stronger chain, and, pinning him down by the neck with a pitchfork, he fastened it on to him. When this was done and the pitchfork removed, the dog sprang at him with such force that it burst the old chain. Luckily the new one held, and soon after the dog died.

The way to prevent a dog biting you is to hold a stick, or even a handkerchief, in your two hands across your front, and the dog will generally try to paw it down before he actually bites you, and you may thus get a chance of landing him a kick under the jaw.

Practices in Life-Saving

Practise "scrum"; also forming a fence with staves for keeping back crowd at fire.

Practise holding and wrestling with drowning men.

How to prevent a man shooting another with pistol.

Make ladders out of poles, twine, and cross sticks.

Instruct Scouts to know the position of neighbouring fire plugs and hydrants, police points, fire alarms, fire stations, ambulances, hospitals, etc.

BOOK TO READ

"The Book of Swimming and Diving," by Sid Hedges. Price 4s. 6d. nett. (Hutchinson.)

"Swimming Self-Taught." Price 6d.

CAMP FIRE YARN. No. 25

HELPING OTHERS

RENDERING FIRST AID—HOW TO REVIVE A DROWNED MAN—
HOW TO CARRY A PATIENT

Rendering First Aid

[NOTE TO INSTRUCTOR.—*In teaching First Aid the usual mistake is that the boys are instructed as for passing an examination rather than for applying intelligent knowledge to an emergency. Thus the Scout who took charge of a baby in convulsions at the railway station and ran to the engine and popped it into a bucket of hot water did the right thing. He had seen mother do it. Therefore, use demonstrations and incidents rather than teach Latin names of bones, etc. It is impossible in the short space at one's disposal to give all the details of First Aid. These can be found in any of the books mentioned at the end of this Camp Fire Yarn, and in "Scout Charts," Nos. 8, 9, 10, and 16, price 3d. each.*]

In an accident when you are alone with the injured person, if he is unconscious lay him on his back with his head a little raised and on one side so that he does not choke, and so that any vomit or water, etc., can run out of his mouth. Loosen the clothing about his neck and chest. See where he is injured, and treat him according to what you are taught in learning "First Aid."

If you have found the man lying insensible you should carefully examine the ground round him for any "sign," and take note of it and of his position, etc., in case it should afterwards appear that he had been attacked by others.

[*Practise above, one boy as patient, the other to find him. Make "sign" round the patient.*]

If you are out with a Patrol and an accident happens, or you find an injured man, the Patrol Leader should direct one Scout to go for a doctor; he himself will attend to the patient with one Scout to help him. The second will use the other Scouts in assisting by getting water or blankets, or making a stretcher, or keeping the crowd back by forming a fence with their staves.

As a rule it is best to keep the patient quite quiet at first; unless it is necessary, do not try to move him; and don't bother him with questions until he recovers a bit.

[*Practise above.*]

How to Revive a Drowned Man

To restore anyone who is apparently drowned, it is necessary at once to clear the water out of his lungs, for which purpose, therefore, you should incline him face downwards and head downwards, so that the water may run out of his mouth, and to help it you should open his mouth and pull forward his tongue. After running the water out of the patient, place him on his side with his body slightly hanging down, and keep the tongue hanging out. If he is breathing, let him rest; if he is not breathing, you must at once endeavour to restore breathing artificially.

There are several methods, but the simplest is, I think, that called after its inventor, the Schäfer system. It consists merely in laying the patient on his front, and then squeezing the air out of him and letting it run in again.

1. Immediately after the removal from the water, and before taking time to loosen clothing, etc., lay the patient face downwards, with arms extended and the face turned to the side. Kneel or squat alongside or astride of the patient, facing towards his head.

2. Place your hands on the small of the patient's back, one on each side, with thumbs parallel and nearly touching, and the fingers reaching only to the lowest ribs.

3. Bend forward with the arms straight, so as to allow the weight of your body to fall on your wrists, and then make a firm, steady downward pressure on the loins of the patient, while you count slowly, one—two—three, to press the patient's stomach against the ground and to force the air from his chest.

4. Then swing your body backwards as as to relieve the pressure, and without removing your hands, while you count slowly, one—two.

Continue this backward and forward movement, alternately relieving and pressing the patient's stomach against the ground in order to drive the air out of his chest and mouth, and allowing 't to suck itself in again, until gradually the patient begins to do it for himself.

The proper pace for the movement should be about twelve pressures to the minute.

As soon as the patient is breathing, you can leave off the

pressure; but watch him, and if he fails you must start again till he can breathe for himself.

Then let him lie in a natural position, and set to work to get him warm by putting hot flannels or bottles of hot water between his thighs and under the arms, and against the soles of his feet.

Wet clothing should be taken off, and hot blankets rolled round him. The patient should be disturbed as little as possible, and encouraged to sleep, while carefully watched for at least an hour afterwards.

Now just practise this with another Scout a few times, so that you understand exactly how to do it, and so Be Prepared to do it to some poor fellow, maybe, really in need of it, one day.

This is called the Schäfer method, and can be used equally well for drowned people or for those overcome with smoke or gas fumes.



ARTIFICIAL BREATHING, SCHÄFER SYSTEM

[Make the Scouts, in pairs, practise above.]

APPENDICITIS.—This catches some people rather suddenly, though generally it is preceded by feeling out of sorts. It gives a sharp pain in the stomach two inches to the right and below the navel. The patient usually lies with the right leg drawn up to ease the pain. Also his temperature rises. Hot fomentation and *no food*. Send for doctor.

ACID BURNING.—A case occurred only the other day of a woman throwing vitriol over a man's face. This is an awful acid, which burns and eats away the flesh wherever it touches. Fortunately a policeman happened to be on the spot at the time, and knew what to do. He at once applied half-warm water to which some soda had been added to wash off the acid,

and then applied flour or whitening to protect the wound from the air and ease the pain as you would do for a burn.

BANDAGE.—For binding a broken limb you want a good large three-cornered bandage. Its two sides should be each about forty inches long.

To make a sling for broken arm or collar-bone, hang the bandage round the patient's neck, tying the two ends together in a reef-knot with the point of the bandage towards the damaged arm. Rest the arm in this sling and bring the point round the back of the arm and pin it to hold the elbow in the sling.

BLEEDING.—When a man is bleeding badly from a wound, press the wound or the flesh just above it—that is between the wound and the heart—press it hard with your thumb to try and stop the blood running in the artery. Then make a pad with something like a flat rounded pebble, and bind it over the wound. If bleeding violently tie a handkerchief loosely round the limb above the wound, and twist it tight with a stick. [*Demonstrate this.*] Keep the wounded part raised above the rest of the body if possible. Apply cold water, or ice, if possible, wet rags, etc.



Bleeding from the ears and insensibility after a fall mean injury to the skull. The patient should not be moved at all if possible. It is best even to keep him lying on the spot, and put cold water or ice to his head and keep him quiet till a doctor comes.

Spitting or throwing up blood means internal injury or bursting of a small blood-vessel inside the patient. The case often looks more serious than it really is. If the blood is light red in colour and mixed with froth it means injury to the lungs. In either case keep the patient quiet and give ice to suck or cold water to sip.

Don't be alarmed at the amount of blood that flows from a patient. It used to be a common thing in England for the barber to bleed a man to the extent of five or six cupfuls of blood.

BLOOD-POISONING.—This results from dirt being allowed to get into a wound. Swelling, pain, red veins appear. Fomenting with hot water is the best relief.

BROKEN LIMBS.—How to tell when a limb is broken.

There is generally a swelling and pain about the place where the bone has broken, and sometimes the limb is bent in an unnatural way and the patient cannot use it.

The broken limb should not be moved about at all, but should be straightened and bound to something stiff that will keep it stiff and straight while the patient is being moved to hospital or home.

BURNS.—In treating a man who has been burnt, remove his clothes, not by peeling them off, but by cutting them with a SHARP knife or scissors. If any part of the dress sticks to the skin from having been burnt there, do not tear it away, but cut the cloth round it, then as quickly as possible protect the burnt parts from the air, which causes intense pain. The best way to protect them is by dusting them with powdered chalk or flour, or by laying strips of lint well soaked in sweet oil or linseed oil, and covering the whole with cotton wool, or by pouring on oil. Keep the patient warm, and give warm drinks, such as hot tea, hot milk, or spirits and water.

Major John Garroway, M.D., strongly recommends, instead of flour or oil to stop the pain of a burn, to put a piece of paper firmly over the wound, and the pain will be relieved in a few seconds.

CHOKING.—Loosen collar; hold the patient's nose with one hand and with the forefinger of the other, or with the handle of a spoon try and pull out whatever is stuck in his throat. By pressing down the root of the tongue you may make him sick and throw out the obstruction. For slight choking make patient bend head well back and swallow small pills made of bread, and sip water. Sometimes a good hard smack on the back will do him good.

Choking sometimes comes from a sudden swelling inside the throat. In this case put hot steaming flannel fomentations to the neck and give the patient ice to suck or cold water to sip.

CONCUSSION or STUNNING is a common result of a fall or bang on the head.

The worst thing you can do is to give spirits or stimulants and to move the patient. Keep him quite still for twenty-four hours if possible, and apply cold water bandages or ice to head. If blood or clear fluid issues from nose or ears it may mean that the skull is fractured, which is very dangerous. All the more necessary not to move him.

ELECTRIC SHOCK.—Men frequently get knocked insensible by touching an electric cable or rail. The patient should be moved from the rail, but you have to be careful in doing this that you don't get the electric shock also. In the first place put glass, if possible, for yourself to stand upon, or dry wood if glass is not obtainable, or put on india-rubber boots. Also put on india-rubber gloves before touching the patient. If you have none,

wrap your hands in several thicknesses of *dry* cloth, and pull the patient away with a stick.

A boy was hunting butterflies at St. Ouen, in France, the other day, when he fell on the "live" rail of the electric railway and was instantly killed by the shock. A passer-by, in trying to lift him off, fell dead beside him. A brickmaker ran up and tried to rescue them, and was himself struck dead in the same way. The two would-be rescuers were killed through not having learned beforehand what was the right thing to do.

FAINTING.—If your patient faints and is pale—fainting comes from too little blood in the head—make him sit down, and push his head down between his knees. Pressure on a nerve (for instance, in top of eye socket) will often revive, or a pinch of snuff. If his face is flushed raise the head—there is too much blood in it, as in apoplexy or sunstroke.

FISHHOOK IN THE SKIN.—I got a fishhook into my finger the other day. I got a knife and cut off all the fly which was on the hook, then pushed the hook farther into my finger till the point began to push against the skin from inside. With a sharp knife I cut a little slit in the skin so that the point came easily through, and I was then able to get hold of it and to pull the whole hook through. Of course you cannot get a hook out backwards, as the barb holds tight in the flesh all the time.

FITS.—A man cries out and falls, and twitches and jerks his limbs about, froths at the mouth: he is in a fit. It is no good to do anything to him but to put a bit of wood or cork between his jaws, so that he does not bite his tongue. Let him sleep well after a fit.

FROST BITE.—In Arctic countries or extreme cold men are liable to get frost-bitten. That is, their ears, or nose, or fingers, or toes get killed by the cold. The patient does not feel any pain; the part becomes numb and turns very white and waxy, and afterwards purple.

Directly this is noticed the part should be rubbed with snow or with the hand until the blood comes back to it. On no account should it be warmed by putting the patient in a warm room or near a fire; that would kill the part at once.

GRIT IN THE EYE.—Do not let your patient rub the eye; it will only cause inflammation and swelling, and so make the difficulty of removing the grit all the greater.

If the grit is in the lower eyelid, draw down the lid as far as you can, and gently brush it out with the corner of a moistened handkerchief, or with a paint brush, or feather.

If it is under the upper lid, pull the lid away from the eyeball and push the under lid up underneath the upper one. In this way the eyelashes of the lower lid will generally clean the inside of the upper one.

Another way, which every Scout must practise, is to seat your patient and stand behind him yourself with the back of his head against your chest. Lay a card, match, or any flat substance under your own thumb on the upper part of the upper eyelid, and then catch hold of the edge of the eyelid and draw it upwards over the match so that it turns inside out; gently remove the grit with a feather or wet handkerchief, and roll the eyelid down again.

If the eye is much inflamed, bathe it with lukewarm water.

If the grit is firmly imbedded in the eye, drop a little oil (olive or castor oil) into the lower lid; close the eye, and bandage it with a soft wet pad and bandage, and get a doctor to see it.

[*Practise above.*]

How to make eye-tweezers for removing a piece of grit from eye. Fold a piece of paper in two. With a sharp knife cut it to a



point at an angle of 30° , and slightly moisten the point. Then bring it straight down over the eyeball of the patient, so that it can nip the obstruction, which it generally removes at the first attempt.

HYSTERICIS.—Nervous people, especially women, get hysterics when excited, crying, laughing, and screaming. The best treatment is to shut the patient into a room and leave him entirely alone till he gets over it. Don't try and soothe him, it only makes him worse.

POISONING.—If a person suddenly falls very ill after taking food, or is known to have taken poison, the first thing to do is to make him swallow some milk or raw eggs. These seem to collect all the poison that is otherwise spread about inside him. Then, if the mouth is not stained or burnt by the poison, make him sick if possible by giving him salt and warm water, and try tickling the inside of his throat with a feather. Then more eggs and milk, and weak tea. If the poison is an acid that burns, the patient should not be made to vomit, but milk or salad oil should be given. The patient should be kept awake if he gets drowsy.

SMOKE OR FUMES.—Accidents are continually occurring from escapes of gas in mines, sewers, and houses.

In endeavouring to rescue a person, keep your nose and mouth well covered with a wet handkerchief, and get your

head as close to the floor as possible, and drag the insensible person out as I have suggested in case of a fire. Drag your patient as quickly as possible into the fresh air— (I say as quickly as possible, because if you delay about it you are very apt to be overcome by the noxious gas yourself)—then loosen all his clothing about the neck and chest, dash cold water in his face, and apply burnt feathers under his nose. If you find that he is no longer breathing, then treat him as you would a drowned person, and try and work back the breath into his body.

SNAKE BITE.—Poisonous snakes are all too common in India, and you ought always to know how to deal with bites from them. The same treatment does also for wounds from poisoned arrows, mad dogs, etc. Remember the poison from a bite gets into your blood, and goes all through your body in a very few beats of your pulse. Therefore, whatever you do must be done immediately. The great thing is to stop the poison rushing up the veins into the body. To do this bind a cord or handkerchief immediately round the limb *above* the place where the patient has been bitten, so as to stop the blood flying back to the heart with the poison. Then try and suck the poison out of the wound, and, if possible, cut the wound still more, to make it bleed, and run the poison out. The poison, when sucked into the mouth, does no harm unless you have a wound in your mouth. The patient should also be given stimulants, such as coffee or spirits, to a very big extent, and not allowed to become drowsy, but should be walked about and pricked and smacked in order to keep his senses alive.

[Practise this process in make-believe.]

SPLINTS.—The stiff thing that you tie to the injured limb is called a splint. This may be anything such as a wooden batten, Scout's staff, tightly rolled newspaper, etc.

Splints should be long enough to go beyond the joints above and below the break. You should put a splint on each side of the limb if possible.

Then bind the splints firmly from end to end with handkerchiefs or strips of linen or cloth, but not so tightly as to stop the blood circulating or to press into the swelling.

[Practise this.]

STINGS.—Wasp poison is alkaline and needs acid as an antidote, such as vinegar or juice of raw onion. Bee sting is acid and needs alkaline (ammonia or soda) as an antidote.

You can remember this by the front letters of the alphabet: (A)mmonia for (B)ee sting, (V)inegar for (W)asp sting.

Suicides

Where a man has gone so far as to attempt suicide, a Scout should know what to do with him. In the case of a man cutting his throat, the great point is to stop the bleeding from the artery, if it be cut. The artery runs from where the collar-bone and breast bone join up, to the corner of the jaw, and the way to stop bleeding is to press hard with the thumb on the side of the wound nearest to the heart, and pressure should be kept up as hard as possible until assistance arrives. [*Demonstrate this.*] In a case where the would-be suicide has taken poison, give milk and make him vomit (unless it is an acid poison—see page 258), which is done by tickling the inside of the throat with the finger or a feather, or pouring down his throat a tumbler of water mixed with a tablespoonful of mustard or salt.

In the case of hanging, cut down the body at once, taking care to support it with one arm while cutting the cord. Cut the noose, loosen all tight clothing about the neck and chest. Let the patient have as much fresh air as possible, throw cold water on the face and chest, or cold and hot water alternately. Perform artificial breathing, as in the case of apparently drowned people.

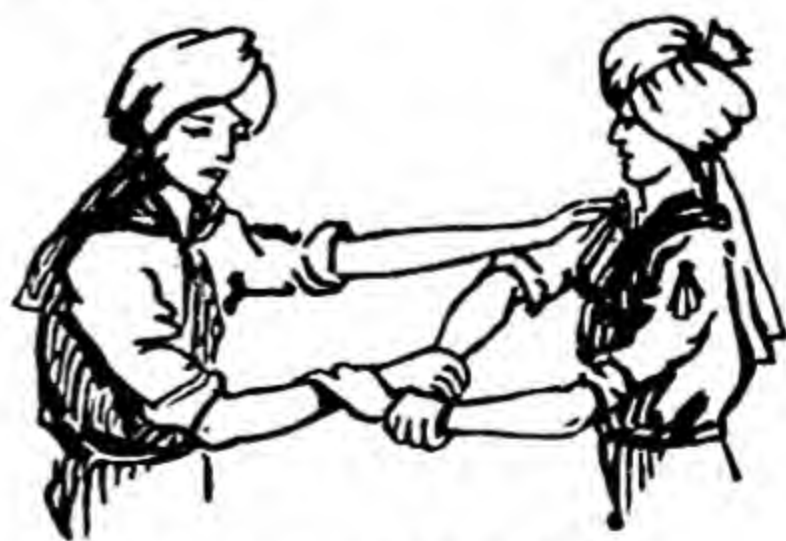
A tenderfoot is sometimes inclined to be timid about handling an insensible man or a dead man, or even of seeing blood. Well, he won't be much use till he gets over such nonsense; the poor insensible fellow can't hurt him, and he must force himself to catch hold of him; when once he has done this his fears will pass off. And if he visits a butcher's slaughter-house he will soon get accustomed to the sight of blood.

At Reading, some time ago, two men were severely reprimanded by the coroner for being afraid to go and cut down a man who had hanged himself—they only ran and fetched someone else, and so he died. What would you have done had you been one of the men?

How to Carry a Patient



FOUR-HANDED SEAT



THREE-HANDED SEAT
WITH ARM REST

TO CARRY AN INJURED PERSON.—A four-handed seat can be

made by two Scouts each grasping his left wrist with his right hand and in the same way grasping the right wrist of the other Scout with his left hand. If a back is required a three-handed seat is made in much the same way, except that one Scout makes a back by grasping the arm of the other.

STRETCHERS may be arranged in some of the following ways:—

(a) A shutter, door, gate, covered well with straw, hay, clothing, sacking.

(b) A piece of carpet, blanket, sacking, tarpaulin, spread out, and two stout poles rolled up in the sides. Put clothes for a pillow.

(c) Two coats, with the sleeves turned inside out; pass two poles through the sleeves; button the coats over them.

(d) Two poles passed through a couple of sacks, through holes at the bottom corners of each.

In carrying a patient on a stretcher be careful that he is made quite comfortable before you start. Let both bearers rise together; they must walk *out of step*, and take short paces. It should be the duty of the hinder bearer to keep a careful watch on the patient.

If the poles are short four bearers will be necessary, one at each corner of the stretcher.

[Practise these different methods.]

How to Practise

In practising First Aid it is a great thing to bespatter the patient with blood and mud to accustom the rescuer to the sight of it, otherwise it will often unnerve him in a real accident.

Prepare a heavy smoke fire in a neighbouring room or building (if possible on the first floor), while you are lecturing in the club room. Secretly arrange with two or three boys that if an alarm of fire is given they should run about frightened and try and start a panic.

Have the alarm given either by getting someone to rush in and tell you of the fire, or by having some explosive bombs fired. Then let a patrol, or two patrols, tackle the fire under direction of their Patrol Leaders. They should shut windows and doors. Send Scouts into different parts of the building to see if the fire is spreading, and to search for people in need of rescue.

These Scouts should have wet handkerchiefs over their mouths and noses. "Insensible" people (or sack dummies) should be hidden under tables, etc.

Scouts rescue them by shouldering or dragging them out and getting them down to the ground. Use jumping sheet, chute, etc.

Other parties lay and connect the hose, or make lines for passing fire buckets.

Another party revive the rescued by restoring animation. Another party form "scrum" or "fence" to help the police and fire brigade by keeping the crowd back.

Games

"DRAGGING RACE."—A line of patients of one Patrol are laid out at fifty yards distance from start. Another Patrol, each carrying a rope, run out, tie ropes to the patients, and drag them in. Time taken of last in. Patrols change places. The one which completes in shortest time wins. Knots must be correctly tied, and patients' coats laid out under their heads.

BOOKS TO READ

"Talks on Ambulance Work," by "Gilcraft." 1s. 6d. nett.

"First Aid to the Injured." Price 2s. St. John Ambulance, St. John's Gate, Clerkenwell, London.

Handbook of Instruction, published by the Royal Life Saving Society. Price 1s. 3d.

"Ambulance Illustrated." Dr. Cullen. Price 1s. (Gowans and Grey.)

"Aid to the Injured or Sick." H. W. Gell, M.B. Price 4d.

National Health Society's Booklets (1d.) on hygiene and sanitation. National Health Society, 90 Buckingham Palace Road, London, S. W. 1

Displays

A few ideas for life-saving displays can be taken from programmes of the Boys' Life Brigade, as suggestions. These displays are very popular both with performers and with the audience.

A BICYCLE ACCIDENT.—Boys returning from camp. A rash cyclist. Misfortune. Injuries attended to and patients carried away to hospital on improvised stretchers.

A GAS EXPLOSION.—Mrs. Coddles and family take a walk. They witness a terrible railway accident. Mrs. Coddles on her way home meets a friend. Maria is sent on to light the gas-stove and prepare father's tea. Father gets back from work and finds the house full of gas. Ambulance squad to the rescue. "Fireman's lift" and artificial respiration. Constable Aooo

arrives on the scene. How not to look for a gas escape. Sad end of a gallant but thoughtless policeman.

FIRE DISPLAY.—Evening at No. 5 Suburbi Villas. Fire alarm. Inmates aroused. Fence formed to keep back the crowd. Escape by the chute. Arrival of fire section with jumping-sheet. Life-lines and pompier ladders. Rescue of remaining occupants.

SYNOPSIS.—The workmen are engaged in their daily occupation when an explosion occurs, causing a fire inside the building and an exterior wall to collapse, which injures a man who happens to be passing at the time. The uninjured workmen attend to their unfortunate comrades, while others rush off for help and return with the ambulance and fire apparatus. Some of the men are rescued from the burning building by jumping from the tower, into the carpet.



CHAPTER IX

Patriotism

or Our Duties as Citizens

CAMP FIRE YARN. No. 26

THE BRITISH COMMONWEALTH OF NATIONS

HINTS TO INSTRUCTORS

The use of a large Map is very desirable for illustrating the British Commonwealth of Nations. The Arnold Forster or the Navy League or the League of the Empire Maps are very good.

A small globe can now be bought very cheap, and a globe gives, better than any map, a tangible idea of the relative sizes and distances of countries.

Look up the local history of your neighbourhood, and give your Scouts the more interesting and dramatic bits of it, on the actual scene of the events if possible.

Patriotism

EVERY boy who has the right spirit in him will want to see his country one to be proud of in every way. Well, you fellows in India have a country and a history that you may well be proud of. But your business is not to sit down and boast of what your forefathers have done, but to go on doing things like them that

will make your country still greater and happier, so that your sons will look back on you and in their turn be proud of you. The glorious thing is that each one of you can do your bit towards making your country great and prosperous by making yourself good at your work, whatever that may be, and by always trying to do good to your fellow countrymen rather than to yourselves.

Boys are often apt to rush into politics before they have seen anything of the world, and to talk with half-baked notions in their heads, so that they are liable to do more harm than good for their country. Quiet work is what is wanted, not excited talk. Aim to see things with a broad mind, remember that every question has two sides to it, and remember that, unless you can see both sides *impartially* before you make up your mind upon it, you are only a politician instead of a Statesman.

It is through want of this that so many fellows fail who want to be patriotic, but who only succeed in being parochial—that is, can only see their own little view of the question.

It is said of Nasiruddin Hodja that, when he was wandering one day near the Persian border, he met a hare which was running as if for her life.

He said to her, “Why are you running like this?”

The hare replied, “Because the Shah of Persia has given the order that all camels are to be killed.”

“But you’re not a camel,” said the Hodja.

“No,” replied the hare, “but can you imagine anything more ridiculous than a dead hare trying to explain to the Shah of Persia that she isn’t a camel?”

India

You cannot do better than study the history of your great country as a first step. And it is a jolly fascinating story to read, because it is full of the deeds and adventures of so many heroes.

The one that appeals to me more than any one of them is Akbar. Even though he lived nearly 400 years ago he was a splendid example for Scouts to follow to-day, because he was full of character, honourable, brave, broad-minded, kind, and devoted to his duty.

He was a Mohammedan himself, but he treated all other forms of religion with equal respect.

Another great man was Shivji, who was a Hindu.

Indeed, there have been splendid men in your history of every religion and of every race, Rajputs, Afghans, Mahrattas,

and others. In its time each of the greater races has fought its way into power, but so often that fighting was for selfish ends, at the expense of other peoples or castes. And the country was thus almost continually in a state of unrest, torn and ravaged, no State ever being safe from attack.

In the end the French tried to take advantage of this internal strife when India was weak with being divided against itself. And they tried to capture the country.

The British, being at war with the French at the time, fought them on Indian soil, and then, in a dog-in-the-manger fashion, held the country so that they should not have it. In the end this quarrel between European nations had its use for India, since it put an end to the internal fighting there, and the British introduced commerce and manufactures, together with orderly government and security for the country as a whole. This they did without regard to differences of race or religion.

From this beginning India in modern times has become one of the great States forming the present Commonwealth of Nations known as the British Empire.

The other great Nations and Dependencies are: Australia; Canada; East Africa, Uganda, and Sudan; South Africa; Nigeria; New Zealand.

Then there are numbers of smaller States or Dependencies, such as Newfoundland, Guiana (nearly as big as the United Kingdom), North Borneo, New Guinea, Somaliland, Straits Settlements, Gold Coast, West Indies, Gibraltar, Malta, etc., and numbers of islands in every sea all over the world. The Oversea Territories together are something like 114 times the size of the United Kingdom. Our fellow-subjects amount to nearly five hundred million, and comprise almost every known race. Almost every known species of wild animal occurs in British territory.

How the Commonwealth Grew

All those vast Dominions did not come together of themselves. They were got together by the hard work and the hard fighting of our forefathers.

AMERICA.—When the English first got to America it took Sir Walter Raleigh, Captain John Smith, and other great pioneers four or five months to get there in their little cockleshells of ships, some of them only 30 tons measurement. Nowadays you can get there in five or six days, instead of months, in steamers of 50,000 tons.

Think of the pluck of those men tackling a voyage like that,

with a very limited supply of water and salt food. And, when they got to land with their handful of men, they had to overcome the savages, and in some cases other Europeans, like the Dutch, the Spaniards and the French; and then they had hard work to till the ground, to build settlements, and to start commerce.

Hard sailing, hard soldiering, hard colonising by those old British sea-dogs, Sir Francis Drake, Sir Walter Raleigh, Hawkins, Frobisher, and, best of all to my mind, Captain John Smith.

He left Louth Grammar School in Lincolnshire to become a clerk in an office, but he soon went off to the wars. After two years' fighting he returned home.

He admitted he had gone out as a "tenderfoot," and had not properly prepared himself as a boy for a life of adventure; so he set to work then and there to learn scouting. He built himself a hut in the woods, and learned stalking game, and killing and cooking it for himself; he learned to read maps and to draw them, and also the use of weapons; and then, when he had made himself really good at scoutcraft, he went off to the wars again.

He afterwards became a sailor, fought in some very tough sea-fights, and eventually, in 1607, he went with an expedition to colonise Virginia in America. They sailed from London in three ships, the biggest of which was only 100 tons, the smallest 30 tons. But they got there after five months, and started a settlement on the James River.

Here John Smith was captured by the Red Indians one day when out shooting, and they were proceeding to kill him when the King's daughter, Pocahontas, asked for him to be spared. After this the Red Indians and the Whites got on good terms with each other. Pocahontas married Smith's lieutenant, Rolfe, and came to England. After many strange and exciting adventures in America, John Smith got much damaged by an accidental explosion of gunpowder, and came home ill. He eventually died in London.

He was a splendid character—and always did his duty, in spite of all temptations to let it slide. He was a tremendous worker, very keen, and very brave. He was never defeated by any difficulty, however great, because he was always cheery under the worst of circumstances. His motto was, "We were born not for ourselves, but to do good for others," and he acted up to it.

Another saying of old John Smith's was, "Let us so imitate our predecessors as to be worthily their successors," which means we ought to remember the great deeds done by our fore-

fathers and try in our turn to do something equally good. When we read of the plucky and cheery way in which these old sea Scouts faced danger, and labour, and hardship to build it we ought to be ready to work equally willingly to keep up the great Empire they have handed down to us.

That is where you Scouts come in!

Their work was not all fighting. It is true they took some of the countries by force, but others were got by peaceful means. In all of them our people have spread peace and justice, doing away with slavery and oppression and developing commerce, industry, and prosperity. The colonies started on very small foundations to begin with, but have now grown into new nations which form what is known as the *British Commonwealth of Nations*. And they are growing into great and powerful peoples.

Yet they still look to the "Old Country," Great Britain, as the Heart of that Empire. If it were attacked and taken, down comes the Commonwealth like a house built of cards.

We have had this danger always, even before the Commonwealth was a paying one and worth taking. Nowadays it is much more tempting for other people to take. We defeated determined attacks of the Dutch upon us in the old days. The Spaniards with their Armada attempted to invade us, when, largely thanks to a storm, we defeated them utterly. Then the French, after a long struggle to best us, had their invasion stopped by Nelson's victory at Trafalgar, and their harmfulness ended by Wellington at Waterloo. The French Emperor had been so sure of success that he had had medals got ready to commemorate the capture of England. And since helping in the defeat of the Russians in the Crimea fifty years ago we have been at peace with our Continental neighbours till the Great War. Here we finally won the victory of Right over Might, and let us hope it will be the last of great wars. Our job now is to work for peace. So long as we keep good friends with our British brothers overseas the Commonwealth is safe from any enemy.

Our Commonwealth is like a bundle of sticks, easy to break if you take each one separately, but when they are bound together tightly by the bond of patriotism the whole bundle is unbreakable.

How the Commonwealth Must be Held

You know at school how if a swaggering ass comes along and threatens to bully you, he only does so because he thinks you will give in to him; but if you know how to box and square up

to him, he alters his tone and takes himself off. And it is just the same with nations.

It is much better that we should all be good friends—and we should all try for that—no calling each other names, or jeering; but if one of them comes along with the idea of bullying us, the only way to stop him is to show him that you *can* hit and *will* hit if he drives you to it.

Our late King Edward was called “the Peacemaker”; and it is our duty to try and keep peaceful with other nations. We Scouts can do this because we have brother Scouts in almost every foreign country now. We ought to get to know them better, by letters and by visits, and so to be friends with them. But at the same time we must not forget that occasionally nations, like people, lose their tempers or want to steal territory, and then if a country does not show that it can stand up and protect itself it will be bullied and beaten. So our aim is peace and goodwill to our neighbours; but if it should ever happen that we are attacked, don’t be cowards and content yourselves by merely paying soldiers to do your fighting and dying for you. Do something yourselves, learn marksmanship on the range, so that as men you can take your place with the other men of your race in defending your women and children and homes, if it should ever be necessary.

Remember that the Roman Empire, two thousand years ago, was comparatively just as great as the British Commonwealth of to-day. And though it had defeated any number of attempts against it, it fell at last, chiefly because the young Romans gave up manliness altogether; they paid men to play their games for them, so that they themselves could look on without the fag of playing, just as we are doing in football now. They paid soldiers to fight their battles for them, instead of learning the use of arms themselves; they had no patriotism or love for their grand old country, nor any wish to help the rest of the world to be peaceful and prosperous, and they went under with a run when a stronger nation attacked them. We must see that the same fate does not befall our Commonwealth. And it will largely depend upon you, the younger generation that are now growing up to be its men. Don’t be disgraced like the young Romans, who lost the Empire of their forefathers by being wishy-washy slackers without any go or patriotism in them.

A boy of sixteen can, if he likes, be as good a man as one of twenty-six, and I only trust that every Scout will try to do so as his duty to the country.

Don’t let any other outside fellows beat you at it.

Play up! Each man in his place, and play the game!

International Scouting

The Great War caused the deaths of hundreds of thousands of our soldiers and French, German, American, Austrian, Italian, and so on.

One thing which helped to bring about the war was the fact that the people of the different countries knew very little about each other personally, but were told by their Governments that it was the right thing to fight—so they fought—and were all jolly sorry for it afterwards.

If they had been good friends in peace time they would have understood each other better and would never have come to blows.

Nowadays travelling has become so much easier and distances have become so much smaller through motor transport, aeroplanes, and wireless that people of different countries have a better chance of getting to know each other the more closely.

Then the Boy Scout and Girl Guide movements have spread among all nations. Thus in the Scouts we can visit forty-two different countries about the world and find brother Scouts in each of them all acting under the same Law and Promise and doing the same Scout work as ourselves. Already thousands of Scouts of different nations are making trips to each other's countries every year to interchange visits. In this way they have the fun of seeing what other countries are like but, what is more important, they are getting to know one another as friends and not as mere "foreigners."

If we can go on doing this in increasing numbers during the next few years we shall make war to be pretty nearly impossible because in all countries we shall be pals.

HINTS TO INSTRUCTORS

Teach the words and choruses of—

"4 Song of India," "The Maple Leaf" (Canada), "The Song of Australia," and other Colonial songs. (Page 277-8.)

"The Scouts' Patrol Song." (Page 278.)

Tagore's "Morning Song."

"There's a King in the Land to-day" ("King of Cadoria").

"Hearts of Oak."

"The Flag of Britain."

"Scouts of all the World."

"God Save the King." (Page 277.)

Apply to Secretary, League of the Empire, Caxton Hall, Westminster, S.W.

CAMP FIRE YARN. No. 27

CITIZENSHIP

DUTIES OF SCOUTS AS CITIZENS—DUTIES AS CITIZEN-SOLDIERS—
HELPING THE POLICE—INTERNATIONALISM

Scout's Duty as a Citizen

GOOD WILL.—The Premier of England lately said that the communist extremists could never get up a revolution in England because an Englishman was not able to hate other people in the way that is necessary for a thoroughly good revolution.

I agree with him. I don't know whether it is from laziness or what, but it is very difficult to make a Briton hate anybody deeply and seriously. I have seen it over and over again in war; when our soldiers ought to be furious with their enemies they are generally cheerfully good-natured towards them. In the Boer War it was at first difficult to get our men to shoot at the Boers since, as they put it, "these are civilians, we can't hate them"; then in the Great War, instead of bayonetting a German, they captured him, chaffed him and called him Fritz, and asked him to sing the Hymn of Hate against them.

Well, from what I have seen of you Indian boys I believe you are just the same as your English brothers in that way. Cheery, goodhumoured and friendly. Well, that kind of kindness is just the thing for you to keep up and make a regular part of your character. You will find that your life will be all the happier for it, and it will help you to gain highest successes for yourself and later on for your country.

I used to say, "A smile and a stick will carry you through any difficulty," and I tried it myself in any amount of different ways.

Now I know that the stick is not necessary. A smile can buy you more than any money and any threatenings can do.

CO-OPERATION.—We have a saying that charity begins at home. By charity one understands good will and kindness, that is Love. And if you want to make this part of your character, the thing is to practise it in your own home among your own family and among your schoolfellows and your neighbours. Never let yourself be ill-tempered or speak nastily to any of them. If you feel inclined to be rude, smile instead and do them a good turn. The doing of your good turn daily is a splendid practice if you only remember faithfully to carry it out. By continually practising it as a boy it soon becomes a habit with you and part of your character. When you are a

man you will be doing it on a larger scale, and it will put a big power into your hands towards helping your country to be great. This needs a lot of good-humoured give and take, and though it may often be against the grain to agree, or to work in, with some other fellow, you have to remember that you must do it, not for your own amusement but for the country's good.

"A house divided against itself cannot stand," and it is the same with a team of players or workers. They cannot be successful if they are pulling in different directions, but where they all work together in good accord they can stand successfully against any difficulty or danger. And the main work of you Scouts, especially as you grow older, is to work together for the good of your country.

If you are divided among yourselves you are doing harm to your country. You must sink your differences.

If you despise other boys because they belong to a poorer class or lower caste than yourself you are a snob; if you hate other boys because they happen to be born richer and belong to higher-class schools than yourself you are a fool.

We have got, each one of us, to take our place as we find it in this world and make the best of it, and pull together with the others around us.

We are very much like bricks in a wall, we have each our place, though it may seem a small one in so big a wall. But if one brick gets rotten, or slips out of place, it begins to throw an undue strain on others, cracks appear, and the wall totters.

Don't be too anxious to push yourself on to good billets. You will get disappointments without end if you start that way.

Work for the good of the country, or of the business in which you are employed, and you will find that as you succeed in doing this you will be getting all the promotion and all the success that you want.

Try and prepare yourself for this by seriously taking up the subjects they teach you at school, not because it amuses you, but because it is your duty to your country to improve yourself. Take up your mathematics, your history, and your language learning in that spirit, and you'll get on.

Helping Police

Boy Scouts can be of special use in helping public servants in large towns.

In the first place they ought to know where the police fixed posts are, the nearest police station and fire brigade station. A Scout ought to know where to find the fire alarms; where is the nearest hospital and chemist.

On seeing an accident, if you cannot help at it, you should run and inform the nearest policeman and ask what you can do to help in fetching a carriage or taxi. If you hear a policeman's whistle sounding as a call for assistance, run and offer to help; it is your duty, as he is a public servant employed to maintain peace and order, and the maintenance of peace and order is one of the first duties of a good citizen.

If you find a lost child, or lost dog, or any lost property, you should take them at once to the nearest police station. In the same way you ought to know what to do, and whom to inform, if anything goes wrong with the gas and electric wires in the streets, with the street hydrants and so on.

In villages you should make a point of helping in any way you can to keep the village clean and orderly, and should ask the village headman if you can be of any service to him.

As I have said above, Love and Good Will will win more than any fighting. It is the big-hearted, broad-minded Statesman that overwhelms the bickering, snarling little politician every time. Our old friend Akbar proved this when he conquered his enemies through friendliness when he could not have beaten them in battle.

Don't be afraid then to do what little you can do to help the spirit of Love and Good Will along.

The Commonwealth

Through the Scout movement you have your brother Scouts in every State, great or small, in the British Commonwealth of Nations. Their aim in each of their countries is to make their homeland strong and prosperous, and I hope that will be your aim also in India. The Commonwealth will thus be like a bundle of sticks, each one liable to be broken if taken out and attacked separately. But if each stick is strong of itself, and then further strengthened by that bond of patriotism and loyalty to the King Emperor which binds the whole together, the whole bundle which constitutes our great Commonwealth will indeed be unbreakable and powerful for good in the world.

Internationalism

I don't mean that it will be powerful for attacking or threatening weaker peoples with its strength, but able to act, as it has already been doing, as the protector of small nations, and to bring peace, freedom, and prosperity to weak and backward countries. This is a glorious aim and a glorious possibility.

You Scouts are lucky. You have a special chance of taking your share in this great work, because already your brother

Scouts exist in nearly every country in the world. By joining this Movement you have become members of a definite brotherhood which extends all over the world, a brotherhood of jolly, manly young fellows who have no jealousy or ill-feeling over differences of country, colour, creed, or caste, but who all aim to do service for their country rather than for themselves, and through mutual good will to bring about peace and happiness in the world around them.

Games

"SHOOT OUT."—Two Patrols compete. Targets: bottles or bricks set up on end to represent the opposing Patrol. Both Patrols are drawn up in line at about 20 to 25 yards from the targets. At the word "fire" they throw stones at the targets. Directly a target falls the umpire directs the corresponding man of the other Patrol to sit down—killed. The game goes on, if there are plenty of stones, till the whole of one patrol is killed. Or a certain number of stones can be given to each patrol, or a certain time limit, say one minute.

THE STORMING OF THE FORT.—One Patrol mounts on a very strong table or bank, and holds it against all comers. The others attack, and try to gain possession of the fortress by pulling the defenders off. Defenders may have half their number on the ground behind the "rampart." If the defenders pull an attacker over the rampart on to the ground behind, he is dead. No hitting or kicking allowed.

CAMP FIRE YARN. No. 28

UNITED WE STAND—DIVIDED WE FALL

OUR COMMONWEALTH FLAG—NATIONAL SONGS—SCOUT SONGS

HINTS TO INSTRUCTORS

Hoist the flag and salute it every morning when in camp, and on special days get up a show, or sports, or competitions, etc., on such as King-Emperor's Birthday, Empire Day, May 24th, annually, or on St. George's Day, April 23rd.

Get up tableaux, or small pageants by the Scouts to illustrate scenes from history of your town, or of India, or of the Commonwealth.

These interest the boys, and impress the incident upon them, and they educate spectators, and bring in money for your funds.

Take Scouts to see meeting of town or village council and how business is carried out.

Hold debates on questions of the day.

Our Commonwealth Flag

Scouts will always salute the colours (or standard) of a regiment when they pass. There are generally two such standards, one the "King's Colour," the other the "Regimental Colour."

The Royal Navy flies the White Ensign; no one else is allowed to except yachts belonging to the Royal Yacht Squadron. The White Ensign is a white flag with the Red Cross of St. George on it and a Union Jack in the corner. It is flown at the stern of the ship, a small Union Jack at the bow.

Men-of-War carry a pennant, i.e. a long thin flag like a whip-lash.

The mercantile navy flies the Red Ensign. If the captain of a merchant ship is either a retired Naval Officer or Royal Naval Reserve Officer, he is entitled to use the Blue Ensign if 10 officers and men (inclusive of all officers or ratings) besides himself belong to the Royal Naval Reserve. He must, however, obtain a Warrant from the Admiralty granting permission to fly the Blue Ensign, and it must be noted in the ship's Articles that this Warrant has been obtained.

The Army and Government buildings fly the Union Flag. Private houses and individuals should fly the Red Ensign, but may also fly the Union Flag.

The Royal Standard, which shows the Lions of England, the Harp of Ireland, and the Lion of Scotland, is only flown when the King or Queen is present.

Each Dominion forming the British Commonwealth of Nations flies its own ensign, which displays the Union Jack at the upper part of the hoist, and the emblem of the country in the fly.

India then has the "Star of India" coupled with the Union Jack.

The Union Flag is the national flag of the United Kingdom, and is made up of the flag of St. George, a red cross on a white ground. In 1606 King James I added to it the banner of Scotland, which was a white St. Andrew's Cross diagonal, that is, from corner to corner, on a blue ground.

In 1801 the Banner of St. Patrick of Ireland was added to the flag; St. Patrick's Cross was a red diagonal cross on a white ground, so that the flag now means the union of England, Ireland, and Scotland.

But there is a right way and a wrong way of putting it up, which all of you ought to know and understand, because so very frequently one sees it hoisted the wrong way up, which literally means that you are in distress; but people put it that way by mistake or from ignorance. You will notice that the red diagonal arms of the flag have a narrow white band on one side of them and a broad one on the other. Well, the broad one should be to the top of the flag on the side nearest to the flag-post, that is, the "hoist" of the flag, and towards the bottom of the flag in the loose end, or, as it is called, the "fly" of the flag (see picture, page 33).

It was called a "Jack," either from "Jacques," the nickname of King James I, who first started it, or, more probably from the "jack" or "jacket" which the knights used to wear over their armour to show which nation they belonged to. The English knights wore a white Jack with the red cross of St. George upon it. This was also their flag.

If a flag is flown upside down it is a signal of distress. If it is half-mast it is a sign of mourning.

On going on board a man-of-war, when you reach the quarterdeck—that is the stern deck—always salute.

Of course you will always rise and take off your hat, or if in uniform stand at the alert, on hearing the National Anthem played.

The 24th of May, the birthday of the great Queen Victoria, is "Empire Day," and we all hoist the flag and salute in special honour of the Empire on that occasion.

The Union Flag stands for something more than only the Union of England, Ireland, and Scotland—it means the Union of Great Britain with the Great Dominions across the seas; and also it means closer comradeship with our brothers in Great Britain and the other Dominions. We must all be bricks in the wall of that great edifice—the British Commonwealth of Nations—and we must be careful that we do not let our differences of opinion on politics or other questions grow so strong as to divide us. We must stick shoulder to shoulder if we want to keep our present position among the nations; and we must make ourselves the best men in the world for honour and goodness to others so that we may **DESERVE** to keep that position.

"Unite the Empire; make it stand compact,
Shoulder to shoulder let its members feel
The touch of closer Brotherhood, and act
As one great nation—strong and true as steel."

GOD SAVE THE KING

God save our gracious King
 Long live our noble King,
 God save the King!
 Send him victorious,
 Happy and glorious,
 Long to reign over us,
 God save the King!

Thy choicest gifts in store
 On him be pleas'd to pour,
 Long may he reign.
 May he defend our laws,
 And ever give us cause
 To sing with heart and voice,
 God save the King!

A SONG OF INDIA
 "VANDE MATARAM"

BANKIN CHANDRA

Sujalam, Suphalam, Malayaja seetalam ;
 Sasyasyamalam Mataram :

Vande Mataram !

Subhrajyotsna pulakita yamineem :
 Phulla kusumita drumadala Shobhineem :
 Suhasineem, sumadhurabasineem :
 Sukhadam, Varadam Mataram :

Vande Mataram !

Trimshatkoti kantha kala kala ninada kirale ;
 Dwrimshatkoti bhujae dhrita khara kara vale ;
 Kathayanti janastwsm katham Matarabalam ;
 Bahubala dharineem, namami tarineem, ripudal Varineem Mataram :
 Vande Mataram !

THE SONG OF CANADA
 "THE MAPLE LEAF FOR EVER"

ALEXANDER MUIR

In days of yore, from Britain's shore,
 Wolfe, the dauntless hero, came
 And planted firm Britannia's flag
 On Canada's fair domain ;
 Here may it wave, our boast and pride,
 And join in love together,
 The Lily,* Thistle, Shamrock, Rose entwine
 The Maple Leaf for ever.

* The Lily stands for France and the French Canadians.

The Maple Leaf, our Emblem dear,
The Maple Leaf for ever,
God save our King, and Heaven bless
The Maple Leaf for ever.

On Merry England's far-famed land
May kind Heaven sweetly smile;
God bless Old Scotland evermore
And Ireland's Emerald Isle;
Then swell the song both loud and long
Till rocks and forests quiver.
God save our King, and Heaven bless
The Maple Leaf for ever.

The Maple Leaf, our Emblem dear, etc.

THE SONG OF AUSTRALIA

WORDS BY MRS. C. J. CARLETON

MUSIC BY CARL LINGER

There is a land where summer skies
Are gleaming with a thousand dyes,
Blending in witching harmonies;
And grassy knoll and forest height
Are flushing in the rosy light,
And above all is azure bright,

AUSTRALIA.

There is a land where floating free,
From mountain top to girdling sea,
A proud flag waves exultingly;
And freedom's sons the banner bear,
No shackled slave can breathe the air—
Fairest of Britain's daughters, fair,

AUSTRALIA.

THE SCOUTS' PATROL SONG

BY RUDYARD KIPLING

These are *our* regulations—
There's just one law for the Scout,
And the first and the last, and the present and the past,
And the future and the perfect is "Look out!"

I, thou, and he, look out!
We, ye, and they, look out!
Though you didn't or you wouldn't,
Or you hadn't or you couldn't;
You jolly well *must* look out!

Look out when you start for the day
 That your kit is packed to your mind,
 There's no use going away
 With half of it left behind.
 Look out that your laces are tight,
 And your boots are easy and stout,
 Or you'll end with a blister by night.
 (Chorus) All patrols look out !

Look out for the birds of the air,
 Look out for the beasts of the field ;
 They'll tell you how and where
 The other side's concealed.
 When the blackbird bolts from the copse,
 And the cattle are staring about,
 The wise commander stops
 And (Chorus) All patrols look out !

Look out when your front is clear,
 And you feel you are bound to win ;
 Look out for your flank and your rear—
 For that's where surprises begin.
 For the rustle that isn't a rat,
 For the splash that isn't a trout,
 For the boulder that may be a hat,
 (Chorus) All patrols look out !

Look out when your temper goes
 At the end of a losing game ;
 And your boots are too tight for your toes,
 And you answer and argue and blame.
 It's the hardest part of the law,
 But it has to be learned by the Scout—
 For whining and shirking and "jaw,"
 (Chorus) All patrols look out !

Otherwise :—

We've no regulations—
 There's just one law for the Scout,
 And the first and the last, and the present and the past,
 And the future and the perfect is "Look out !"
 Etc. Etc.

NOTE. —Music can be obtained from Headquarters Office.



INSTRUCTION OF BOY SCOUTS

“The Boyhood of Raleigh,” after Sir J. Millais.
From such instruction is character formed.

CHAPTER X

Notes for Instructors

See also Handbook: “Aids to Scoutmastership”

SUMMARY

A way by which Scout Officers can do a national good.

The future of our Commonwealth will much depend on the character of each nation comprising it, and the strength of each nation will depend on the character of its citizens. For this too little is at present being done in the way of development in our schools, and it will be more than ever necessary now.

Peace scouting is suggested as a means towards self-education of boys in character and good citizenship.

Can be carried out by young men of all kinds, without expense, each training a few boys.

Experiment has already been successful.

How to organise Boy Scouts.

Hints to would-be Instructors for carrying out the training, and for explaining it to others.

Books to read on the subject.

THE aim of every patriot is to help to make his country strong and prosperous and thus to bring peace, security, and happiness to his fellow countrymen.

National security, standing, and prosperity is largely assured to all those countries which are allied together as members of the Commonwealth of Nations known as the British Empire.

Though there is no alliance by treaty between them, there is none the less an alliance in practice—an alliance both defensive and commercial.

But apart from this external aid, each nation to be successful must be internally sound.

This means that the individuals who form its citizenship must be men of character, capable and strong, and governed by a sense of service to the community.

To bring this condition into being, the necessary attributes must be inculcated into the citizens as a part of their education while they are yet young.

But it is a very difficult matter to introduce it into the school curriculum.

On the other hand, without such training, there is little hope of producing the character required.

Of politicians you can always get plenty, but politicians never made a nation. Statesmen and good citizens are needed, but are at present too few and far between.

The Boy Scout training has been framed expressly to bring out character among the boys with a view to making them sound, efficient citizens, and is accomplished by voluntary work on the part of patriotic leaders.

Here lies a great and fascinating opportunity for every man who loves his country to do service for it as well as for his younger brothers.

He can become a Scoutmaster.

A first step for the Scoutmaster is to realise definitely the *aim* of his work and to keep it ever before him. So many lose themselves in perfecting one or other of the steps.

The next is for him to note what are the main failings which produce bad citizens in his country and to eradicate these through Scout remedies. The following table gives a suggestion in this direction:—

SCOUTING AS AN EDUCATIONAL FACTOR

| USUAL NATIONAL INEFFICIENCIES | CAUSES | ORIGIN | PREVENTIVE | SCOUT TRAINING AS REMEDY Additional to Scholastic Education —a systemised development of: |
|---|--|--|------------------------------|--|
| Irreligion Indiscipline Want of Patriotism Selfishness Corruption Disregard of others Cruelty | Indifference to Higher Con- science | Want of Self- discipline | Education in I. CHARACTER | I. CHARACTER through— Good Environment Sense of Honour Sense of Duty Self-discipline Responsibility Resourcefulness Handicrafts God through Nature study Religion in Practice Fair Play Helpfulness to Others Personal Service for the Country |
| Crimes of Violence Lunacy Thriftlessness and Poverty | Drink or drugs | | | |
| Show off Loafing and Shirking Low Moral Standards Gambling Illegitimacy Disease | Self- indulgence | | | |
| Ill-health Squalor Infant Mortality Mental Deficiency Physical Deficiency | Irresponsibility and Ignorance on part of Parents | Want of Hygienic and Physical Knowledge | II. PHYSICAL HEALTH | II. HEALTH through— Outdoor Practices (not merely Drill) Responsibility for own Physical Development up to Standard Health and Hygiene in Practice |

An article in "The Times" in discussing such defects goes on to say that the present educational system is not at fault. "Not because it does not fit a boy efficiently into the wheels of the money-making machine, but because it turns out young men without *character*, which alone in the last resort is of value to the state."

Where and How to Apply the Remedy

The natural field for any remedy lies in the rising generation and its upbringing.

Theodore Roosevelt, the ex-President of the United States of America, truly said:—

"If you are going to do anything permanent for the average man you have got to begin before he is a man. The chance of success lies in working with the boy, not with the man."

John Wanamaker says:—

"Save a man, you save one person; save a boy and you save a whole multiplication table."

It is not yet generally realised that boys of the Empire are full of enthusiasm and spirit, and only want their heads to be turned the right way to become good, useful citizens. This splendid material is being allowed to run to waste—nay, worse than that, it is allowed to become harmful simply for want of education, for want of a hand to guide the lads at the crisis of their lives when they are at the cross-roads where their futures branch off for good or for evil.

They in their turn are to become the fathers of more boys, whom they are supposed to train up on right lines for good citizenship, when in reality they do not themselves know the haziest meaning of the word. This is not entirely their fault.

The present authorised scheme of education in our schools in India includes plenty of bookwork and examinations, but little if any development of the quality that counts, namely, *character*, which after all is of the first importance.

Thousands of boys are being left to drift into the ranks of the "wasters" without any attempt to stay them. They receive no teaching in resourcefulness, chivalry, thrift, citizenship or patriotism.

(a) How is it possible to apply a remedy for this?

(b) What form can the remedy take?

(c) How can a private individual help?

(a) The remedy must be applied to the rising generation.

(b) Its aim should be to instil "character" into the men of

the future. By "character" is meant a spirit of manly self-reliance and of unselfishness.

(c) Where the individual citizen can help in this great national work is shown by what has already been accomplished in this direction by the Boy Scout Movement, but so far it has only touched the fringe of boyhood.

That it does not influence a greater number is due to the difficulty in getting enough young men to take up the work of training the boys.

Here lies a glorious field for work on the part of men who have their country's interest at heart. Let them come and lead on the next generation to be men as good as themselves.

Scoutcraft includes the qualities of our frontier colonists, such as resourcefulness, endurance, pluck, trustworthiness, etc., plus the chivalry of the knights: these attributes, both moral and physical, are held up to the boys, in a practicable form, for imitation and daily practice.

We look at the training from the boys' point of view and shape it accordingly; and the organisation is framed to meet the instructor's wants as far as possible by decentralising authority, and giving local support without irritating supervision, red tape, or expense.

Leading.—As Sir William Osler has said, to be a good doctor a man requires "courage, cheerfulness, and love."

I can quite see that to be a good citizen a man requires exactly these same qualities. They are the very qualities we try to put into the Boy Scouts as a first step to being citizens; and they are the very qualities which a Scoutmaster must himself possess if he is going to be successful in training his Scouts.

Have you got them?

If so, go in and win. If you haven't, cultivate them and it will help you to be successful, for remember always in your Scout work that half our training is done through the personal example of the Scoutmaster himself.

Therein lies the difference between leading and driving—and it is *leading* that pays.

Training.—The key to successful education is not so much to *teach* the pupil as to get him to *learn* for himself. The subject to be instilled must be made to appeal, and you must lure your fish with a succulent worm, not with a bit of hard, dry biscuit.

Our system for developing the boys is to lead them on to pass tests in various qualifications, handicrafts, etc., such as are likely to be of value to them in their future careers. Thus we have badges for electricians, clerks, farmers, gardeners, tele-

graphists, carpenters, and so on, in addition to the actual Scouts' badges of first and second class, testifying to their capabilities in swimming, pioneering, cooking, woodmanship, boat management, and other points of manliness and handiness. We encourage personal responsibility in the boy for his own physical development and health: and we trust in his honour and expect him to do a good turn to someone every day.

Our training is non-military: even the ordinary drill employed being reduced to the lowest necessary limits, since drill tends to destroy individuality, and one of our main aims is to develop the personal individual character. Experience derived from the war now shows that we were not wrong in carrying out this policy, and that the boys trained on these lines not only made good soldiers, but exceptionally reliable and well-disciplined fighting men instead of being parade machines.

As regards religion we are *inter-denominational*; we do not assume or interfere with the prerogative of parents or religious teachers by giving religious *instruction*, but we insist on the observance and practice of whatever form of religion the boy professes, and the main duty impressed upon him is the daily practice of chivalry and of helpfulness to others.

We are also non-political. Nor do we recognise any difference in class.

Method.—The Wolf Cub training was started with the idea of meeting the smaller boys' enthusiasm for Scouting, for catching him at the most mouldable age, and to give him a good grounding in Scout ideas before sending him up to the Scout Troop. This scheme, where handled with understanding, has fully met its intention. One part of "understanding," however, is to realise that if you make it too full of *Scout* practices you have no novelty or ulterior attraction to draw the boy on, when he comes to Scout age, to go on and join the Troop.

The Boy Scout training to be fully successful must be progressive through the successive stages of Cub, Scout, and Rover Scout.

It is difficult to say which is the more important stage, but that of the Rover Scout completes the series and makes the citizen by giving Service as the point to his efficiency gained in the first two stages.

And this while helping the country also helps the movement by building up for it a supply of Scoutmasters.

Thus, then, in each stage we have the same principle, adapted in each to the changed psychology of the pupil, i.e. in each stage we develop his

Character and Intelligence.

Handicraft and Skill.
 Health and Strength.
 Service for others.

So much for the principle.

The detail of our method of training has been well summarised in the five following steps:—

Preparation—by having programme and apparatus ready.

Demonstration—showing the action and its results.

Explanation—stating how it is done, in detail.

Imitation—the pupil doing it for himself.

Interrogation—questions by the instructor to the pupil or vice versa.

ORGANISATION

31. The Boy Scouts Association in India is constituted as follows:—

(1) There shall be a *Patron* of the Association and His Britannic Majesty the King-Emperor George VI shall be invited by Headquarters Council and if he accepts shall be the first Patron. Subsequent Patrons from time to time shall be such persons as may accept that office upon the request of Headquarters Council.

(2) There shall be a *Chief Scout for India* who shall be His Excellency the Viceroy for the time being as the representative of His Majesty the King-Emperor.

(3) There shall be a *Chief Commissioner* who shall be appointed by warrant from the Chief Scout for India on the recommendation of Headquarters Council. His appointment shall be for a period of five years, but is renewable at the end of that period. In the event of the Chief Commissioner retiring before the termination of that period, a fresh appointment shall immediately be made.

(4) There shall be *Deputy Chief Commissioners* not exceeding four, appointed by the Chief Scout for India on the recommendation of the Chief Commissioner, to assist the Chief Commissioner in his duties.

(5) There shall be a *Treasurer* appointed by the Chief Scout and Headquarters Council on the recommendation of the Chief Commissioner. The appointment should normally be honorary.

(6) There shall be a *General Secretary* of the Association (hereinafter called the General Secretary) appointed by Headquarters Council on the recommendation of the Chief Commissioner and subject to the approval of the Chief Scout for India.

(7) There shall be a *Headquarters Council* (being the Governing Body of the Association) which shall consist of the following persons:—

(a) The Chief Scout for India who shall be President of Headquarters Council (ex-officio).

(b) The Chief Commissioner who shall be the Chairman Headquarters Council (ex-officio).

(c) The Treasurer (ex-officio).

(d) The Deputy Chief Commissioners (ex-officio).

(e) Eight members elected by Provincial Delegates to the Triennial Conference.

(f) Eight members elected by State Delegates to the Triennial Conference.

(8) The General Secretary shall be Secretary of Headquarters Council (ex-officio) without a vote.

32. (1) An All-India Conference shall be held every three years at such time and place as may be arranged and duly announced to be known as the Triennial All-India Conference.

(2) The time and place shall be selected by Headquarters Council on the invitation of a Provincial or State Branch of the Association and shall be announced by circular to all Provincial and State Branches of the Association.

(3) The purpose of the Conference shall be through co-operation to promote unity of purpose and common understanding in the fundamental principles and methods of Scouting throughout India, and to make such alterations, amendments and revisions in P.O.R. as the Conference by resolution of a majority of those present may decide upon of which two months notice shall have been given to all Provincial and State Branches.

(4) The members of the Conference shall be the Provincial and State Commissioners or their nominated representatives, two other delegates nominated by each Provincial and State Branch of the Association and the members of Headquarters Council.

(5) The General Secretary shall act as Secretary to the Conference.

(6) The Chief Commissioner shall be ex-officio Chairman of the Conference.

Decentralisation

Administration is on a provincial basis, keeping in mind, however, the desirability of fostering a sense of all India unity. The latter object is the duty of the Chief Commissioner and the Headquarters Council.

Provincial Councils

In deference to the principle of devolution of control the precise organisation to be adopted by Provinces is not defined by rule, but it must in each Province satisfy the following conditions:—

- (a) Control is to be exercised as a private organisation and not by the Government or its officers as such.
- (b) Officers of the Indian Civil Service, Army, Railways, Police, etc., may be offered offices in the Provincial Associations on the distinct understanding that they are to act in their private and not official capacity.
- (c) The nature of the Provincial Organisation proposed shall be submitted to the Chief Commissioner for such criticism as he may, with, if need be, the advice of the Headquarters Council, deem it necessary to offer.
- (d) Provincial and Assistant Provincial Commissioners shall be appointed by the Chief Commissioner on the recommendation of the Provincial Council concerned. Their warrants shall be signed by the Provincial Chief Scout and the Chief Commissioner.
- (e) Provincial and Assistant Commissioners shall in no case be salaried officers of the Provincial Association.
- (f) The services of salaried Scout officials may be obtained or accepted, but such officials shall be directly under the orders of the Provincial Commissioner or the Provincial Council, as the case may be, and shall not occupy any position of control. Organising Commissioner, or, preferably, Organising Secretary are suggested as suitable titles for such officers. Camp Chiefs and Deputy Camp Chiefs may also be salaried officials but subject, to this Rule in respect of control.

Local Associations

May be formed in any town or village to support and spread the Scout Movement locally. Any one over 18 years of age who complies with Rule 2 is eligible for membership. A Local Association draws up its own Bye-Laws subject to approval by the Provincial Council and appoints its own office bearers and Executive Committee (subsequently elected annually).

Where it is desired to form a new Local Association, a Scout Commissioner or his deputed representative should arrange for a meeting to be held at which some influential gentleman should be invited to take the chair. Representatives from boys' organisations already working in the locality, as well as schoolmasters and schoolmistresses and others who are interested in work among boys, should be invited to attend to elect the members of the Local Association.

The Local Association should appoint a President, Vice-President, Chairman, Honorary Treasurer, Honorary Secretary (subsequently elected annually).

All Scout Officers warranted for the area of the Local Association are ex-officio members of the Local Association, but, with the exception of Scout Commissioners and Taluq or District Scoutmasters they are not ex-officio members of the Executive Committee. Other members shall be elected in accordance with the Bye-Laws of the Local Association.

Scout Officers of rank lower than Commissioners may not be Presidents of Local Associations unless with special permission of the Provincial Council, but gentlemen not holding warrants may be elected to that position. The Executive Committee of a Local Association should consist of at least as many other members as there are Scout Officers in it. It is most important that an efficient and keen Secretary be appointed by a Local Association. Scout Officers are eligible for election as Secretaries of Local Associations. Secretaries of Local Associations may be salaried officers.

The area to be administered by a Local Association is settled, and a Charter giving the Local Association authority over its area is issued or withdrawn, by the Provincial Council on the recommendation of the District Commissioner or, if there is none, of the Provincial Commissioner.

The functions of Local Associations are :—

- (a) To supervise and encourage the Scout Movement within their area, with the least possible amount of interference with the independence and initiative of the Groups.
- (b) To work in co-operation with other organisations for boys, whenever possible.
- (c) To nominate suitable persons to act as Scout Officers within their area, and to recommend them to the District Commissioner for warrants from the Provincial Council.
- (d) To register, or, pending inquiry by the District Commissioner, to refuse to register, or to suspend any Group, Scout or Cub Officer, Rover Scout, Scout or Cub within its area. No Officer, Group, Troop, Pack, Patrol, Rover, Scout or Cub will be recognised unless registered. A local Association may delegate the registration and suspension of Scouts or Cubs to the Group Scoutmaster of the Group to which they belong, but the Rover Scout, Scout or Cub has the right to appeal to the Local Association or the District Commissioner.
- (e) To be responsible for the granting of all Rover Scout, Scout or Wolf Cub badges and awards to Groups, Rover Scouts, Scouts or Cubs under its jurisdiction. Badge Committees of ladies and gentlemen may be formed for this purpose, for which Scoutmasters and Instructors are eligible, but they should not take part in the examination of Scouts in their own Troops or those whom they have trained themselves.
- (f) To encourage the formation of Group Committees for finance, trusteeship of property, etc., if necessary.
- (g) Where Sea Scouts exist or boating is part of the Scout training of a Troop, to appoint a special Committee to frame Bye-Laws for proper supervision of the use and equipment of all vessels and boats and for the safety of the Scouts using them.
- (h) To submit all Bye-Laws for approval by the Provincial Council, supplying a duplicate copy for filing.
- (i) To make an Annual Census.

Scout Associations in Indian States

Scout Associations in Indian States may, if they so desire, be affiliated to the Boy Scouts Association. Affiliation is granted on

condition that the Association in question is approved of by the Ruler of the State concerned, and that it professes willingness on affiliation to abide by the principles of the Baden-Powell Boy Scouts Association. The internal organisation is left for local arrangement within the State and the Boy Scouts Association (India) confines itself to supplying encouragement, advice, and information to the State Association and to trying to secure adherence in spirit to the general principles and aims of the Boy Scouts Association as stated in Part I of the Scout Rules in India.

Groups

A Scout Group consists, if complete, of a Rover Scout Crew, a Scout Troop and a Cub Pack, but may be registered even if it contains only one of these sections. Each troop consists of two or more Patrols. Each Troop must have a Scoutmaster with, if possible, at least one Assistant Scoutmaster to ensure continuity. If the Troop consists of more than three Patrols there should be an additional assistant for each group of three or fraction thereof. No Group can be recognised unless registered by a Local Association.

Each Troop shall as soon as possible form a Troop Court-of-Honour, consisting of the Scoutmaster, Assistant Scoutmasters, and Patrol Leaders. Seconds may be included, if desired.

The Troop Court-of-Honour should meet weekly or fortnightly. Its function is to see that the work of the Troop proceeds well and regularly. The Scoutmaster or, in his absence, an Assistant Scoutmaster, may preside at meetings of the Troop Court-of-Honour.

In special circumstances the Provincial Commissioner may authorise a Troop of one Patrol.

A Scout can belong to one Group only, but may be temporarily attached to another if eligible. No boy may be accepted for enrolment in a Group who has been a member of another group or other recognised Boys' Organisation, within six months of his application unless he be provided with a transfer paper duly signed by his late officer.

A Group Committee of adults may be formed to assist the Scoutmaster with finance, in obtaining clubrooms, camping grounds and employment for the Scouts in the Group and to be responsible for the trusteeship of Group property.

Troops may be named after heroes, provided no political intention is indicated.

Scoutmaster

A Scoutmaster is a person who holds a Scoutmaster's warrant issued by the Boy Scouts Association and who is in charge or joint charge of a Troop for which his warrant was granted.

When a Scoutmaster ceases to have charge or joint charge of a Troop his warrant lapses, and should be returned to Headquarters through the proper channels.

The qualifications for Scoutmasters are as follows:—

- (a) A general understanding of "Scouting for Boys in India," specially the Scout Law, of the Patrol system and of the rules.
- (b) A full appreciation of the religious and moral aims and ideals underlying the scheme of Scouting.
- (c) Personal standing and character such as will ensure a good moral influence over the boys and sufficient steadfastness of purpose to carry out the work with energy and perseverance.

- (d) Age not less than twenty unless with special permission of the Provincial Commissioner.
- (e) Ability to obtain the use of some sort of clubroom for Scout Meetings.
- (f) Must have undergone some approved training as a Scout Officer unless specially exempted by the Provincial or Assistant Provincial Commissioner.
- (g) Three months' probationary service with a Troop.

Scout Masters are nominated by the Local Association, or by an authorised society, and must be approved by the District Commissioner if there be one in that area before receiving a warrant from Provincial Headquarters.

Age Limits

The limits of age for enrolment of Scouts, except Rover Scouts, are 11 to 17 but he should not have reached his eighteenth birthday. This rule does not imply that a Scout, when he reaches the age of seventeen, must leave the Troop.

A Cub must have attained the age of seven and not have reached his twelfth birthday, but may be promoted to Scout at eleven.

A Rover must be 18 years of age.

Registration

A Charter of Registration is granted to Groups formed in accordance with the Rules, on receipt of a written application from the officer-in-charge, who must fulfil the conditions for a Scoutmaster's or Cubmaster's warrant, supported by the Local Association of that area, and by the Scout Commissioner only where no Local Association exists.

- (i) The register of individual Rover Scouts, Scouts and Cubs need be kept only by the Group Scoutmaster.
- (ii) Registration of a Group is effected by the prospective scoutmaster completing two copies of Form "B" or "C" which he forwards to the District Commissioner, if there is one, who will in turn sign both and forward to the Provincial Commissioner for approval, signature and return. The Provincial Commissioner retains one copy and returns the other to the Scoutmaster with the Charter. The group is then considered as registered.

All registered Troops and Packs must renew their registration annually.

- (iii) Registration of Local Association.—The Secretary of a new Association completes two copies of Form "A" and forwards one to Provincial Headquarters, signed by the District Commissioner.
- (iv) Changes.—Provincial Headquarters should be immediately informed of any change of Local Association Secretaries or their addresses.

Finance

The spirit of the movement is that, on the part of the boys themselves, money should be saved or earned and not solicited.

FINANCE.—A Group may require a small subscription from its members. This should be paid monthly into the Group bank. Group

Scoutmasters should publish their Group accounts, and where boys' subscriptions are concerned the boys have the right to inspect the accounts. A common form of account-keeping should be adopted and annual accounts submitted to a voluntary audit by the Local Association. Where outside subscriptions to the Group are received, such subscriptions should be administered by the Group Committee and not by any individual Scoutmaster.

LOCAL ASSOCIATION FINANCE.—Local Associations should raise locally the amount required for working expenses or for helping Groups in the Association. Subscriptions and donations for this purpose should be paid to the Treasurer of the Local Association and not to any individual Scoutmaster. A Local Association may require a small registration fee from each Group within its area and subscriptions from members of the Local Association.

HEADQUARTERS FINANCE.—Apart from any profits made by the sale of badges and equipment, the Association depends mainly on public support for the expenses of the central office and staff. A balance sheet and income and expenditure account will be published in the annual report.

Groups and Local Associations are not required to contribute to Headquarters Funds, but are expected, as far as possible, to support themselves locally.

GROUP MANAGEMENT

RESULTS

The Boy Scout movement has grown up of itself out of the suggestion given by the book "Scouting for Boys," and has spread to almost every corner of the British Commonwealth, as well as to most foreign countries.

Its principles appear to appeal to boys of every class and to be adaptable to every country, and this promises a closer bond of sympathy and comradeship between all countries, such as cannot but be conducive to peace in the world.

His late Majesty King Edward took the greatest interest in the aims and methods of the movement, and showed his appreciation of it both by honouring the Founder, and by commanding a parade of the Boy Scouts before him during the summer, and also by throwing open to their particular use certain of the Royal Parks. The removal by death of his kindly encouragement was a severe blow to the movement.

But His Majesty King George has graciously shown his similar interest, and has confirmed this by becoming our Patron. He reviewed a rally of some 30,000 Scouts at Windsor. Queen Alexandra in 1914 reviewed 15,000 in London. H.R.H. the Duke of Connaught, our President, takes the greatest possible interest personally, and has done much to put the movement on a sound footing in Canada. H.R.H. the Prince of Wales also takes a very close personal interest in the movement, and

has done an immense deal for it in his visits to different parts of the Commonwealth by inspecting the boys and encouraging the Scoutmasters. He is Chief Scout for Wales and Patron of the movement in India, and wears our uniform. He received the greatest ovation in history when he reviewed the Posse of Welcome of 60,000 Scouts at Alexandra Park in 1922, and again at the great International Jamboree at Arrowe Park, Birkenhead, in 1929. Official appreciation of the training has been shown by Royal Charter, the Admiralty employing Scouts as Coastguards, the War Office having officially recognised the uniform, and local authorities having utilised Scouts all over the country. The appreciation of the public has been shown by their Endowment of the movement with funds.

The Prince of Wales during his visit to India and Burma was intensely interested in the Boy Scouts, and on his return home expressed his delight at the enthusiastic way in which they turned out to greet him.

The Duties of a Scoutmaster

By our rules a Scoutmaster has to serve three months on probation before he is recommended for his warrant. The object of this is mainly to give him the opportunity of seeing whether he finds scouting work is after all what he expected.

It so often happens in similar organisations that a man comes in full of high hopes and ideals, and then finds that he cannot fall in with the views of those in authority, or that after all he has not the gift of dealing with boys, and so on.

A school teacher is still too often certificated because of his scholastic attainments, whereas with the Scoutmaster we like to give him his warrant on the strength of his knowledge of and sympathy with the boy.

The attitude of the Scoutmaster is of greatest importance, since his boys take their character very much from him; it is incumbent upon him, therefore, to take this wider view of his position than a merely personal one, and to be prepared to sink his own feelings very much for the good of the whole. That is true discipline.

This is just the difficult problem of the age—the main danger to our nation is that we are not sufficiently self-disciplined, we put our personal views on a higher plane than the good of the State; this failing is one which we want to reform when training the rising generation. Our training is largely by example.

A would-be Scoutmaster, therefore, who finds himself unable to get on with his boys, or unable to discipline himself to work in harmony with his local committee or other authority, will do

the right thing by resigning his post before his attitude does harm to the lads.

How to Catch our Boys

I do not in these "Hints" propose to teach my grandmother to suck eggs; and, therefore, I only address them to those who have had no previous practice in teaching boys, or who wish for explanations with which to meet criticisms or inquiries into our scheme. They are merely a few notes from my own small experience in that line, and tend to explain some of the arrangements of details in the Handbook.

When you are trying to get boys to come under good influence I have likened you to a fisherman wishful to catch fish.

If you bait your hook with the kind of food that you like yourself it is probable that you will not catch many—certainly not the shy, game kind of fish. You therefore use as bait the food that the fish likes.

So with boys; if you try to preach to them what you consider elevating matter, you won't catch them. Any obvious "goody-goody" will scare away the more spirited among them, and those are the ones you want to get hold of. The only way is to hold out something that really attracts and interests them. And I think you will find that scouting does this.

You can afterwards season it with what you want them to have.

To get a hold on your boys you must be their *friend*; but don't be in too great a hurry at first to gain this footing until they have got over their shyness of you. Mr. F.D. How, in his "Book of the Child," sums up the right course in the following story:—

"A man whose daily walk led him down a certain dingy street saw a tiny boy with grimy face and badly-developed limbs playing with a banana-skin in the gutter. The man nodded to him—the boy shrank away in terror. Next day the man nodded again. The boy had decided there was nothing to be afraid of, and spat at the man. Next day the little fellow only stared. The day after he shouted 'Hi!' as the man went on. In time the little fellow smiled back at the greeting which he now began to expect. Finally, the triumph was complete when the boy—a tiny chap—was waiting at the corner and seized the man's fingers in his dirty little fist. It was a dismal street, but it became one of the very brightest spots in all that man's life."

How to Start a Group

The first step is usually to get a number of boys to come and play games and then to talk to them on the subject of scouting,

and to get them enthused before actually suggesting to raise a Troop.

Then form a Group Committee of parents and people who would be useful and influential in supporting the Troop.

Raise a Group fund, which would amount to about Rs. 15 to Rs. 18 per head, since a Scout's outfit costs about Rs. 10, and a week in camp about Rs. 8.

In some cases Scoutmasters provide the Scout's outfit and let him pay for it in weekly instalments of a few annas. In other cases they provide the outfit and charge the boy for hire of it, retaining the right to recall the uniform at any time should the boy prove unsatisfactory.

The Patrol System

The sure way to make a failure of your effort is to begin with too many boys at first. I recommend about eight to begin with.

The next step is to select the best of your boys to be leaders of the different Patrols, and then to give them a special training in their Scout work and duties.

The dividing of the boys into permanent groups, or Patrols, of from six to eight and treating them as separate units each under its own responsible Leader is the key to success with a Troop.

The whole Troop should not contain more than between thirty or forty boys, otherwise the Scoutmaster would have to be superhuman to give each boy the required individual attention.

Through emulation and competition between Patrols you produce a Patrol spirit which is eminently satisfactory, since it raises the tone among the boys and develops a higher standard of efficiency all round.

The value of the Patrol System and the Court of Honour for training boys was formerly perhaps too lightly dealt with.

But Scoutmasters have gradually grasped its inner meaning and have developed its use in their Troops. It is the one essential feature in which our training differs from that of all other organisations, and where the system is properly applied it is absolutely bound to bring success. It cannot help itself!

The Patrol is the unit of scouting whether for work or for play, for discipline or for duty.

An invaluable step in character-training is to put responsibility on to the individual. This is immediately gained in appointing a Patrol Leader to *responsible* command of his Patrol. It is up to him to take hold of and to develop the qualities of each boy in his Patrol. It sounds a big order, but in practice it works. With proper emulation established between the different

patrols a Patrol *esprit-de-corps* is developed and each boy in that Patrol realises that he is in himself a responsible unit and that the honour of his Group depends in some degree on his own efficiency in playing the game.

We have an excellent handbook on the subject written by a Scoutmaster who went through the mill in carrying out the idea to a successful issue, and I strongly recommend it to your notice, as it will lighten your labours however experienced you may be, and to a young Scoutmaster or to a Patrol Leader it explains the *WHY* and the *HOW* of the whole thing. This book is "The Patrol System," by the late Captain the Hon. Roland Philipps.

The Court of Honour

The Patrol Leaders and sometimes their "seconds" form the "Court of Honour," which manages the internal affairs of the Troop. Its institution is the best guarantee for permanent vitality and success for the Troop. It takes a great deal of minor routine work off the shoulders of the Scoutmaster, and at the same time gives to the boys a real responsibility and a serious outlook on the affairs of their Troop. It has been mainly thanks to the Patrol Leaders and to the Courts of Honour that very many of our troops in Great Britain were able to continue their existence and to carry on useful work during the war, even though their Scoutmasters had gone away on the service of the country.

It is very useful to have some kind of regular meeting between representatives of the Cub, Scout, and Rover sections of the Group. This ensures co-operation between the different branches of the Group, and is of great assistance in deciding the general policy and activities of the whole. This is called the Group Council.

"Be Prepared"

The first essential for carrying out this training is to put yourself in the boy's place, look at it from his point of view—present your subject to him as he would like to have it, and so get him *to teach himself* without your having to hammer it into him.

Then remember that your own character soon reflects itself in your boys. If you are impatient they too become impatient and all goes awry.

But as you come to teach these things you will very soon find (unless you are a ready-made angel) that you are acquiring them yourself all the time.

You must "Be Prepared" for disappointments at first, though you will as often as not find them outweighed by unexpected successes.

You must from the first "Be Prepared" for the prevailing want of concentration of mind on the part of boys, and if you then frame your teaching accordingly, I think you will have very few disappointments. Do not expect boys to pay great attention to any one subject for very long, until you have educated them to do so. You must meet them half-way, and not give them too long a dose of one drink. A short, pleasing sip of one kind, and then off to another, gradually lengthening the sips till they become steady draughts.

Thus a formal lecture on the subject which you want to practise very soon palls on them, their thoughts begin to wander, and they get bored because they have not learnt the art of switching their mind where they want it to be, and *holding it there*.

This making the mind amenable to the will is one of the important inner points in our training.

For this reason it is well to think out beforehand each day what you want to say on your subject, and then bring it out a bit at a time as opportunity offers—at the camp fire, or in intervals of play and practice, not in one long set address.

You will find the lectures in the Handbook broken up into sections for this purpose.

Frequent practical demonstrations and practices should be sandwiched in between the sections of the lectures to hold the attention of the boys and to drive home your theory.

A Scoutmaster has a free hand given him to train his boys in his own way. The efficiency badges give scope and variety for useful training, and though many a Scoutmaster may feel diffident about his power personally to give such varied instruction, he can generally obtain the temporary service of a friend or expert to help.

Many Scoutmasters also specialise the work of their Troops or Patrols: thus one may have a Fire Brigade, or Sea Scout Troop, or Patrols respectively of Signallers, Missioners, Telegraphists, Ambulance men, and so on.

Proficiency Badges

These are established with a view to developing in each lad the taste for hobbies or handicrafts, one of which may ultimately give him a career and not leave him hopeless and helpless on going out into the world.

Moreover, they put into the hands of the Scoutmaster a

means of encouraging the dull or backward boy—provided that the Scoutmaster uses our standard of proficiency—*that standard is not so much the quality of his knowledge or skill as the amount of effort he has put into acquiring such knowledge or skill.*

An understanding Scoutmaster who has made a study of his boys' psychology can thus give to the boy an encouraging handicap, such as will give the village boy a fair start alongside his better-educated brother. And the dull or hopeless boy can have his first win or two made easy for him so that he is led to intensify his efforts.

The Importance of a Clubroom

Half the battle is to get a room lent for certain nights in the week, or hired as a club for the Scouts, even if they only consist of a Patrol in the village.

It must be well lit and well ventilated, to prevent depression and boredom. Pictures of incidents (not landscapes or old portraits) help to make attraction.

Interesting illustrated books and magazines.

This can generally be got, furniture, games, etc., being given in the first instance by well-wishers.

A canteen or "providor," commencing on the smallest lines, will generally succeed, and if carefully managed may develop a regular income for the upkeep of the clubroom.

The Scouts themselves must do the cleaning and decorating, and making furniture.

Discipline and good order should be kept inside the room and neatness insisted on, Patrol Leaders being made responsible, Patrols taking it in turn to be responsible for cleanliness and good order of the room for a week at a time.

If a bit of ground, even waste ground or a backyard, is available as club ground, so much the better. You want some place where the Scouts can make huts, light fires, play basket-ball, cultivate gardens, make tracks, etc.

Make the boys themselves manage the club affairs as far as possible. Sit back yourself and let them make their mistakes at first, till they learn sense and responsibility.

In America small self-managed boys' clubs are becoming exceedingly numerous and popular in all towns and villages. And the education authorities help them by allowing them the use of classrooms in the school-buildings in the evenings. This might easily be done in India too.

At the same time, when you can get your own clubroom, no matter how small, it gives the boys more of a sense of pro-

prietorship and responsibility, especially if they have taken a hand themselves in making the furniture, putting up pictures, etc.

You want furniture that will pack away into a corner, such as folding wooden chairs, small tables, and a cupboard in which to put away books, games, etc., when the romp comes on.

The ideal club is one of two rooms—one for quiet games, reading, and talking; the other for romping, gymnastics, etc.

A Savings Bank should be started to enable boys to put by money wherewith to pay for outings, and eventually to start them in the practice of thrift.

Half the use of our uniform lies in its being an incentive to boys to find work and earn funds with which to buy it. This is a great step in teaching them how to earn a living later on.

Plays

Boys are full of romance, and they love “make-believe” to a greater extent than they like to show.

All you have to do is to play up to this, and to give rein to your imagination to meet their requirements. But you have to treat with all seriousness the many tickling incidents that will arise; the moment you laugh at a situation the boys are quick to feel that it is all a farce and to lose faith in it forthwith and for ever.

For instance, in instructing a Patrol to make the call of its tutelary animal, the situation borders on the ridiculous, but if the Instructor remains perfectly serious the boys work at it with the idea that it is “business”—and, once accomplished, the call becomes a fetish for *esprit de corps* among the members of the Patrol.

To stand on the right footing for getting the best out of your boys you must see things with their eyes. To you even the mango topes must, as it should be with them, be forest with the Pandavas in the background; even the town parks may be a jungle teeming with big game, or the narrow slum a mountain gorge where live the bandit or the bears.

Once you take this line you see how deadly dreary and how wasteful seems the dull routine of drill upon which the unimaginative Scoutmaster falls back for his medium of instruction.

Think out the points you want your boys to learn, and then make up games to bring them into practice.

Bacon said that play-acting was one of the best means of educating children, and one can quite believe him.

Indian boys have delighted me with their ability in this direction.

It develops the natural power in them of imitation, and of wit and imagination, all of which help in the development of character; and at the same time lessons of history and morality can be impressed on their minds far better by their assuming the characters and acting the incidents themselves than by any amount of preaching of the same on the part of the teacher.

Historical pageants are an excellent idea educationally. In places where pageants have been held, both old and young have learned—and learned for the rest of their lives—something of the history of their forefathers and their town; and have learned to sink differences of class, and to do something for their public without expecting payment for it.

Instructors will find it a genuinely useful practice to make their Scouts act scenes from history or of incidents with which they desire to impress them. Indian history is full of such incidents.

When the performances attain a certain degree of merit, they might be used as a means of obtaining funds.

Responsibility to Juniors

The great thing in this scheme is to delegate responsibility—mainly through the Patrol Leaders.

Have, if possible, a good second in command to yourself to ensure continuity of instruction should you be unable on occasions to be present yourself, and to relieve you of many minor details of administration.

Give full responsibility and show full confidence in your Court of Honour and in your Patrol Leaders. Expect a great deal from them and you will get it.

This is the key to success in Scout-training.

Foster the Patrol spirit and friendly rivalry between Patrols, and you will get immediate good results in an improved standard of the whole. Don't try and do everything yourself, or the boys will merely look on, and the scheme will flag.

Discipline

Insist on discipline, and strict, quick obedience in small details; let them run riot only when you give leave for it, which is a good thing to do every now and then.

A nation to be powerful and prosperous must be well disciplined, and you only get discipline in the mass by discipline in the individual. By discipline I mean patient obedience to authority and to other dictates of duty.

This cannot be got by repressive measures, but by encourage-

ment and by educating the boy first in self-discipline and in sacrificing of self and selfish pleasures for the benefit of others. This teaching is largely effected by means of example, by putting responsibility upon him and by expecting a high standard of trustworthiness from him.

Responsibility is largely given through the Patrol System by holding the Leader really responsible for what goes on amongst his boys.

There lies our work.

Sir Henry Knyvett, in 1596, warned Queen Elizabeth that the State which neglects to train and discipline its youth produces not merely rotten soldiers or sailors, but the far greater evil of equally rotten citizens for civil life; or, as he words it, "For want of true discipline the honour and wealth both of Prince and countrie is desperatlie and frivolouslie ruined."

Discipline is not gained by punishing a child for a bad habit, but by substituting a better occupation, that will absorb his attention, and gradually lead him to forget and abandon the old one.

Continence

In this Handbook I have touched upon many important items of a boy's education, but there is scarcely one more important than that of continence.

The training of the boy would be very incomplete did it not contain some clear explanation and plain-spoken instruction on this head.

The prudish mystery with which we have come to veil this important question among the youth of both sexes is doing incalculable harm. The very secrecy with which we withhold all knowledge from the boy prompts him the more to take his own line equally secretly, and, therefore, injuriously.

I have never known a boy who was not the better for having the matter put to him frankly and fully. For an Instructor to let his boys walk on this exceedingly thin ice without giving them a warning word, owing to some prudish sentimentality, would be little short of crime.

I have gone into the matter in greater detail in "Rovering to Success."

Sea Scouting

Sea scouting has been introduced into this training because it may be of value to the country and to numbers of our boys.

In olden times Indians used to be great mariners (see Mookerji's "Indian Shipping").

In many places it is possible to get the use of boats, barges,

or hulks, instead of going into camp, where seamanship can be taught with all its good points of hardiness, resourcefulness, activity, and health.

The value of sea-scout training was amply demonstrated in the war, when the Admiralty availed themselves of the services of some 1800 Scouts for coast-watching duty throughout the war period, and took a number of our Sea Scouts for signalling and other duties with the Fleet.

Thrift

A very large proportion of distress and unemployedness is directly due to the want of thrift on the part of the people themselves. Our social reformers, before seeking for new remedies, would do well to set this part of the problem right in the first place. They would then probably find very little more left for them to do. There is money enough in India to go round if it were properly made use of. In some places, where thrift is practised, the men save their pay, buy their own houses, and become prosperous and contented citizens in happy homes instead of discontented dependents on their more hard-working relatives. This might be very widely extended.

If the rising generation could be started on a career of saving and thrift a great difference would result in the character and prosperity of the nation in the near future.

Objections to Scouting

In your work of spreading our scheme you will, of course, meet with critics who will object to various points in it, such as: militarism, want of religious training, want of drill, the absurdity of plays and war-dances.

Most of these objections I have already dealt with, but I should like to say a few words on

Militarism

Many of the ideas put forward in "Scouting for Boys" have been criticised from time to time, but none perhaps more freely than the following paragraph, which, with the experience of the war to guide one, I propose to leave exactly as it stood before.

There is no military meaning attached to scouting. Peace scouting comprises the attributes of colonial frontiersmen in the way of resourcefulness and self-reliance and the other many qualities which make them men among men. There is no intention of making the lads into soldiers or of teaching them bloodthirstiness. At the same time under "patriotism" they are taught that a citizen must be prepared to take his fair share

among his fellows in the defence of the homeland against aggression in return for the safety and freedom enjoyed by him as an inhabitant. He who shirks and leaves this duty to others to do for him is neither playing a plucky nor a fair part.

I have never met a man who has seen war in a civilised country who remained a so-called anti-militarist. He knows too well the awful and cruel results of war, and until nations have agreed to disarm he will not invite aggression or leave his country at the mercy of an enemy by neglecting its defence. You might just as well abolish the police in order to do away with crime before you have educated the masses not to steal.

A mistake which is easily made is to confuse the respective meanings of the terms "anti-militarism" and "anti-military convictions."

Most of us are against *militarism*, or government by military methods to military ends; but few of us (especially in the light of the war) are *anti-military*, that is to say opposed to having men trained for the defence of the country.

And every man who has any heart in him is *anti-war*.

The Boy Scouts' training is definitely for peace.

Drill

I am continually being asked by officers—not by the boys—to introduce more drill into the training of Boy Scouts; but although, after an experience of thirty-four years of it, I recognise the disciplinary value of drill, I also see very clearly its evils. Briefly they are these:—

(1) Military drill gives a feeble, unimaginative officer a something with which to occupy his boys. He does not consider whether it appeals to them or really does them good. It saves *him* a world of trouble.

(2) Military drill tends to destroy individuality, whereas we want, in the Scouts, to develop individual character; and when once drill has been learned it bores a boy who is longing to be tearing about on some enterprise or other; it blunts his keenness. Our aim is to make young backwoodsmen of them, not imitation soldiers.

These were the lines on which we worked previous to the Great War, and I am glad to be able to say that the results of the campaign and the reports received from officers at the front on Boy Scouts who have gone into His Majesty's Service do not call for any alteration to the above statements.

Rather they corroborate and confirm them.

One officer, out of many who have written in similar strain, says:

“I say unhesitatingly as an officer on active service that if you offered me to-day the choice between a trained and efficient cadet and a trained and efficient Scout as a recruit to my company, I would take the Scout any day. Indeed, I would prefer one Scout to two cadets, because whereas the Scout could be taught Platoon and Company drill in no time, the cadet could not be taught all that scouting means under several months. ’

Religion

In the Scout Movement we do not interfere in any way with the religion of the boy, this is a matter for him and his parents but we encourage him to carry out his religious duties. An organisation of this kind would fail in its object if it did not do this—but the usual fault in such cases is the manner in which this is done. If it were treated more as a necessary matter of everyday life it would not lose its dignity and it would gain a hold. The definition of religious observance is purposely left elastic in this book. In our Association, dealing as we do with those of every faith, we cannot lay down strict rules—if we would, but this does not mean that we fail to realize the necessity of religion in the training of the boy.

Charles Stelzle, in his “Boys of the Streets and How to Win Them,” says:—

“Sometimes we are so much concerned about there being enough religion in our plans for the boy, that we forget to leave enough boy in the plans.”

The following is the rule on the subject of religious policy which guides the Scout movement in India:

“The Association is non-sectarian. It is expected that every Rover, Scout, and Cub shall strive to put into daily practice the precepts of the religion to which he belongs, reverently respecting the faiths of others. Where a Group is composed of members of one particular form of religion, it is hoped that the Scoutmaster or Cubmaster will arrange such religious observances and instructions as he, in consultation with the appropriate religious authority, may consider best.

“Where a Group consists of Scouts or Cubs of various religions, they should be encouraged to attend the observances of their own religion, and Group religious services should not be held. In camp any form of daily prayer should be of the simplest character, attendance being entirely voluntary.”

Camps

The camp is what the boy looks forward to, and is the Scoutmaster's great opportunity.

Large camps are bad from a scout-training point of view. Several small camps are preferable to one large one, and each Patrol should be camped as a separate unit from its neighbour.

Night operations should never be allowed to go on all night. They should definitely cease at 11.30, so that the boys are not kept unduly on the alert. Tenderfoots should, when on night work, be posted in pairs till used to the darkness.

Raiding a camp, that is, taking away things belonging to an opposing force, should never be allowed; it only produces bad feeling.

Long marches (i.e. over six miles) are bad for the boys. There is a mistaken idea that they teach endurance; it is much more important to feed the boy and develop his strength as a *foundation* for endurance later on.

For every day of training the Scoutmaster should prepare beforehand a programme of what he proposes to do. Nothing is worse for the keenness and efficiency of the boys than being taken out and then hanging about thinking what to do next.

The camp cannot fail to grip every boy with its outdoor life and taste of the wild, with its improvised cooking expedients, the games over woodland or plain, the tracking, the path-finding, the pioneering, the minor hardships and the jolly camp-fire congresses.

Nature lore.—Above all things the value of the camp is the opportunity that it gives of bringing the boys to live face to face with Nature.

This has its fascination for almost every kind of boy so soon as its joys are made clear to them.

The average town boy going into the country will, so soon as the novelty has worn off, feel bored and will be longing for his kinema and bazaars again.

But when he has learnt to enjoy the material pleasures of camping above stated, and has also had his eyes opened to the wonders of Nature, he will be the young backwoodsman that we want.

It means the presentation to him of the calls and customs of birds and animals, the wonders of the stars, the beauties of the flowers, of the hills, of the sunsets, the wonderful and minute mechanism of the individual specimen whether of plant or mammal, insect or reptile, and its exact reproduction in millions of the same species.

Through these one can cultivate in the boy a closer observation, a new sense of Nature lore, a knowledge of biology, a sensible and proper view of sex relation, together with a realisation of God the Creator.

And this study of Nature is not necessarily confined to the camp or country surroundings.

Not long ago I pointed out "that God could be found in a sheep's trotter"—and I have since discovered that I was thereby plagiarising the Japanese saying, "One can find God in a herring's head"—meaning that, even away from the beauties of Nature as we know them in the wilds one can dissect, say, the sheep's foot or the herring's head, to discover the wonderful mechanism which in this specimen merely represents millions of others exactly like it, or one can examine a blue-bottle under the microscope, or the human finger-prints (of which no two are alike), or the human eye and how it conveys impressions of tangible things to intangible thought from which intangible will produces tangible action.

These all form an important step in Nature study. The dissection of a flower showing how the male stamen fertilises the female stigma, producing seed which after a period of incubation develops into a living plant, just as under the same law of Nature the bird lays the fertilised egg which hatches out its chick after due incubation. And the parallel operations of the animal kingdom follow in due sequence.

The natural result is the explanation in a rational way of sex matters which have so often proved difficult to deal with.

But here we are in God's earth, with these processes of Nature going on around and among us, and all the time, through some man-made rules of etiquette and convention, we are not allowed to mention them—they are "improper."

The consequence is that thousands of young lives are being wrecked every year through simple ignorance when they might have been saved by a word in season.

It is this very secrecy that provokes inquisitiveness and wrong impressions, which if dealt with honestly and squarely by elders, according to the understanding of the boy at the different ages, there would be far less than at present of secret sin and venereal disease.

It is not with any idea of puffing them that I want to point out to Scoutmasters that the "Scouter" (monthly) and "The Scout" (weekly), are my only means of addressing myself directly to Scoutmasters and to the boys in detailed continuation of what I have said in this book, but which space precludes me from inserting between its covers.

Scoutmasters, and others intending to take up the training of boys as Scouts, would do well to undergo a ten days' course of Scouting at a Training Camp for Scoutmasters such as

are organised from time to time in most provinces. Particulars may be had from Provincial Headquarters.

The Test of Success

There is only one test by which the Scoutmaster can judge the success or otherwise of his work and that is whether the boys he turns out are the better citizens for the training he has given them. It is not enough that they are smart on parade, or good campers, or proficient signallers, etc., these are merely steps: the point for him to note is, Do they attain the aim? Are they really healthy, happy, helpful citizens?

To sum up

The whole object of our scheme is to seize the boy's character in its red-hot stage of enthusiasm, and to weld it into the right shape and to encourage and develop its individuality—so that the boy may educate himself to become a good man and a valuable citizen for our country in the immediate future.

The country whose manhood rises to the occasion as the most efficient will take the supremacy in the peaceful campaign of commerce and industry.

It is therefore our duty to take any steps we can to prevent waste of human material. We must utilise every single individual, and to this end we should take each boy in hand and complete, outside the school walls, his character education in complement of his book education within the school, and make a man of him before his time.

It is a race with other nations to produce MEN. It is a national duty in which everyone can, and ought to, take a hand. It is possible to tackle the millions of boys *if every Scout Officer and every man or woman who reads this will make an earnest effort to obtain a worker to take up the training.*

It is by such a "snowball" movement carried out by whole-hearted patriots, with the higher aim ever before them, that we may hope to take a useful part in bringing strength, both moral and physical, to India and to the whole Commonwealth.

But in developing national aspirations there is always the danger of becoming narrow and jealous of other nations. Unless we avoid this we bring about the very evil we are anxious to escape.

Fortunately in the Scout Movement we have brother Scouts organised in almost every civilised country in the world and we have formed already the tangible nucleus of a world-brotherhood as was so wonderfully demonstrated at the World Jamboree in 1929. And the potentialities of this are being supple-

mented by the wider development of the co-operative sister-movement, the Girl Guides.

In every country the aim of the Scouts' training is identical, namely, efficiency for Service towards others; and with such an object in common, we can, as an international Brotherhood in Service, go forward and do a far-reaching work.

In our training of the boy we develop the individual in both spirit and efficiency to be an effective player in his natural team of citizenship. Acting on the same principle in the case of a nation we should try to develop the right spirit and efficiency for helping that nation to work effectively in the team of nations.

If each, then, plays in its place, and "plays the game," there will be greater prosperity and happiness throughout the world, there will be brought about at last that condition which has so long been looked for—of Peace and Good Will among men.

A NUCLEUS LIST OF BOOKS ON SCOUTING

Costing approximately Rs. 75

This list is not intended to be exhaustive, but to offer suggestions for the nucleus of a Library, helpful not only to those directly connected with the Scout Movement but to all interested in work amongst boys.

The formation of Local Association Libraries is also desirable, since few Scouters can afford to buy the large number of books that would assist them in their work. The list here given would form a useful beginning for such Libraries.

Wherever obtainable, cloth editions are given, as paper covered books need rebinding strongly for Library use.

PRINCIPLES.

| | | |
|---|----------------------------|------------------|
| Baden-Powell | Scouting for Boys in India | (Pearson) |
| Baden-Powell | The Wolf Cub's Hand book | (Pearson) |
| Baden-Powell | Rovering to Success | (Jenkins) |
| Kipling | The Two Jungle Books | (Macmillan) |
| (in one volume 10/6, or School Edition, 2 vols., 4/- each.) | | |
| "Gilcraft" | Wolf Cubs | (Pearson) |
| Barclay | Jungle Wisdom | (Brown) |
| Philipps | The Patrol System, etc. | (Pearson) |
| "Gilcraft" | Boy Scouts | (Pearson) |
| Barclay | Good Scouting | (Sheed and Ward) |
| Barclay | The Scout Way | (Sheed and Ward) |
| Griffin | The Quest of the Boy | (Faith Press) |
| Griffin | Rover Scouting | (Faith Press) |

PRACTICE.

| | | |
|----------------|-----------------------------|--------------------------|
| Morgan & Neame | Camping for Cubs | (Boy Scouts Association) |
| Cox & Gidney | Winter Crafts for Wolf Cubs | (Pearson) |
| Barclay | Book of Cub Games | (Brown) |
| Mackenzie | Games for Cubs | (Brown) |
| "Gilcraft" | Letters to a Wolf Cub | (Pearson) |
| Young | How to Run a Troop | (Pearson) |
| Reynolds | School Scout Troops | (Pearson) |
| Stocks | Saturday Afternoon Scouting | (Pearson) |
| "Gilcraft" | Book of Games | (Pearson) |
| Mackenzie | Games for Scouts | (Brown) |
| "Gilcraft" | Spare Time Activities | (Pearson) |
| "Gilcraft" | Talks on Ambulance Work | (Pearson) |

| | | |
|----------------|------------------------------|-------------|
| "Gilcraft" | Scouting out of Doors | (Pearson) |
| "Gilcraft" | Knotting | (Pearson) |
| "Gilcraft" | Exploring | (Pearson) |
| "Gilcraft" | Training in Tracking | (Pearson) |
| Morgan | Standing Camps | (Pearson) |
| Morgan | Hiking | (Pearson) |
| Kephart | Camping and Woodcraft | (Macmillan) |
| Morton | Hike and Trek | (Harrap) |
| Morgan & Scott | Signalling for Scouts | (Pearson) |
| "Gilcraft" | Preparing the Way—Pioneering | (Pearson) |

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**Copy of letter authorising the reprinting
of the Handbook in India.**

**The Boy Scouts Association,
25, Buckingham Palace Road,
London, S.W. 1, England.**

Ref: 526

15th February, 1943.

My dear Thaddaeus,

Thank you for your cable of the 11th January. We have been in touch with Pearson's and as a result I was able to cable you as follows:

**"Your cable 11th January. Pearsons agree
your printing locally during the War.
Airgraph follows."**

You will be glad to know Pearson's are not asking for a fee of any kind; but I am asked to emphasize the fact that this concession is only for the period of the War.

I am,

Yours sincerely,

(Sd.) CYRIL H. BUTTERWORTH
for H. Legat,
*Headquarters Commissioner for
Oversea Scouts and Migration.*

G. T. J. THADDAEUS, ESQ.,
General Secretary,
Boy Scouts Association in India,
Regal Buildings,
Parliament Street,
New Delhi, India.

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ADVERTISEMENTS

HYDERABAD

In the heart of India lies the tourist's dream of the orient and India's Premier State—Hyderabad. The State of Hyderabad and Berar is located about the centre of the Indian Peninsula with a total area of 100,465 sq. miles and a population of nearly 18,000,000, which includes 3,441,000 living in Berar. In area, Hyderabad State is larger than the British Isles including the Irish Free State and in point of population it is far bigger than Egypt, Iraq or Afghanistan. Its population of Hindus, Muslims, Sikhs, Parsees, Christians, Arabs, Persians, Abyssinians, Rohillas and Pathans presents a diversity of costume and character seldom seen elsewhere.

There are few places that can offer so large a variety of interest whether in the pre-historic or the archaic, the historical or the aesthetic, ancient or modern—Hyderabad State abounds in all.

Prehistoric remains, similar to those in the Shorapur District, exist in large numbers and in various stages of preservation all over the Dominions.

The Thousand Pillar temple at Hanamkonda which has weathered the storms of eight centuries, the temples of Ramappa, Tuljapur, Ambajogi, Audah and Purli and the Sikh Gurduwara at Nanded are pre-eminent in a multitude of temples scattered throughout the State; pre-eminent either by reason of their artistic beauty, historic associations or religious significance.

At Daulatabad, Golconda, Gulbarga, Warangal, Raichur and Naldrug are historic forts, adorned, in some cases, with sculptures of surpassing merit.

The tombs of the Qutub Shahi Kings at Golconda and of the Bahmani and Barid Shahi Kings in Gulbarga and Bidar are monuments of Mohammadan rule which by their design and style find an important place in the history of the development of Muslim architecture in India. The inscriptions on the inside of the domes still stand out with amazing brilliance testifying to the quality of the material used and the skill of the artificer.

Hyderabad particularly affords a rich field for the study of the archaeological and historical remains of India which have a significance in the synthesis of Indian life apart from their aesthetic value. Even in modern times in designing the Osmania University, which in the words of Mr. C. Rajagopalachari, ex-Premier of Madras "is unique in all India in that the highest scientific education as well as the teaching of the Humanities

are done through an Indian language, the rich joint product of Muslim and Hindu contact'; one is struck by the happy fusion of Hindu and Muslim art as symbolised by the massive pillars of Ellora and the delicate "Osmani" arches.

Hyderabad has the good fortune of possessing a vast number of the most beautiful monuments reared by men of different faiths—Buddhist, Jain, Brahmanical, Muslim and Christian. The District of Aurangabad contains the most important cave-temples in India. The caves at Ellora have attracted travellers Wanderer and American tourists since the days when Mr. Thevenot first visited and described them, while the paintings in the cave of Ajanta still retain the uncommon beauty and grace which they possessed when the Chinese traveller, Hieun Tsang, saw them nearly thirteen hundred years ago. In the opinion of competent observers these furnish material for a complete study of the history of Indian painting from the earliest times down to the Moghul period.

In Ajanta there are 29 caves of which five are Chaityas (Cathedrals) and the rest Viharas (Monastries)—the whole belonging to the Buddhist religion. No other remains in India exhibit such an admirable combination of architecture, sculpture and painting as the Ajanta caves which represent every stage of Buddhist art from the first century B.C. to the middle of seventh century A.D. the frescoes are illustrative of the development of a great school of painting in India which exercised its influence not only on the culture of the East but also of the West. Of the figure of the Buddha, in cave I, Professor Lorenzo Cecconi wrote: "This painting in its grand outlines recalls to memory the figures of Michael Angelo in the Sistine Chapel; while the clearness of the colour of the flesh, so true to nature, and the transparency of the shadows, are very like those of Correggio".

On the hundred walls and pillars of these rock-carved temples, a vast drama moves before our eyes, a drama played by princes and sages and heroes, by men and women of every condition, against a marvellously varied scene, amongst forests and gardens, in courts and cities, on wide plains and deep jungles, while above, the messengers of heaven move swiftly across the sky. So true is the psychological character of these paintings, so remarkable the delineation of human and animal forms, so profound the spiritual portrayal of Indian life, that they may still serve today to represent the culture, and character, rapidly changing though they now be, of the Indian people.

Of temples and monastries hewn out of solid rock, which form a special feature among the early architectural remains of

India, none are so deserving of notice as those at Ellora, about fifteen miles from Aurangabad. Here are some of the largest and most elaborately carved specimens of the work of Budhists, Brahmans and Jains.

The caves are excavated in the face of a hill and run nearly north and south for about a mile and a quarter. Most of the caves have been given distinguishing names by the local Brahmans. In age they vary from the third to the ninth century A.D.

Kailasas, or Rang-Mahal, is one of the most remarkable cave temples in India. This colossal piece of work is estimated to have occupied at least one hundred years in quarrying about three million cubic feet of rock by the slow process of chisel and hammer.

Hyderabad is thus not only rich in material wealth but also in centres of civilization where history was made and culture blended. An efficient Department of archaeology superintends the preservation of all remains, irrespective of caste and creed, for posterity.

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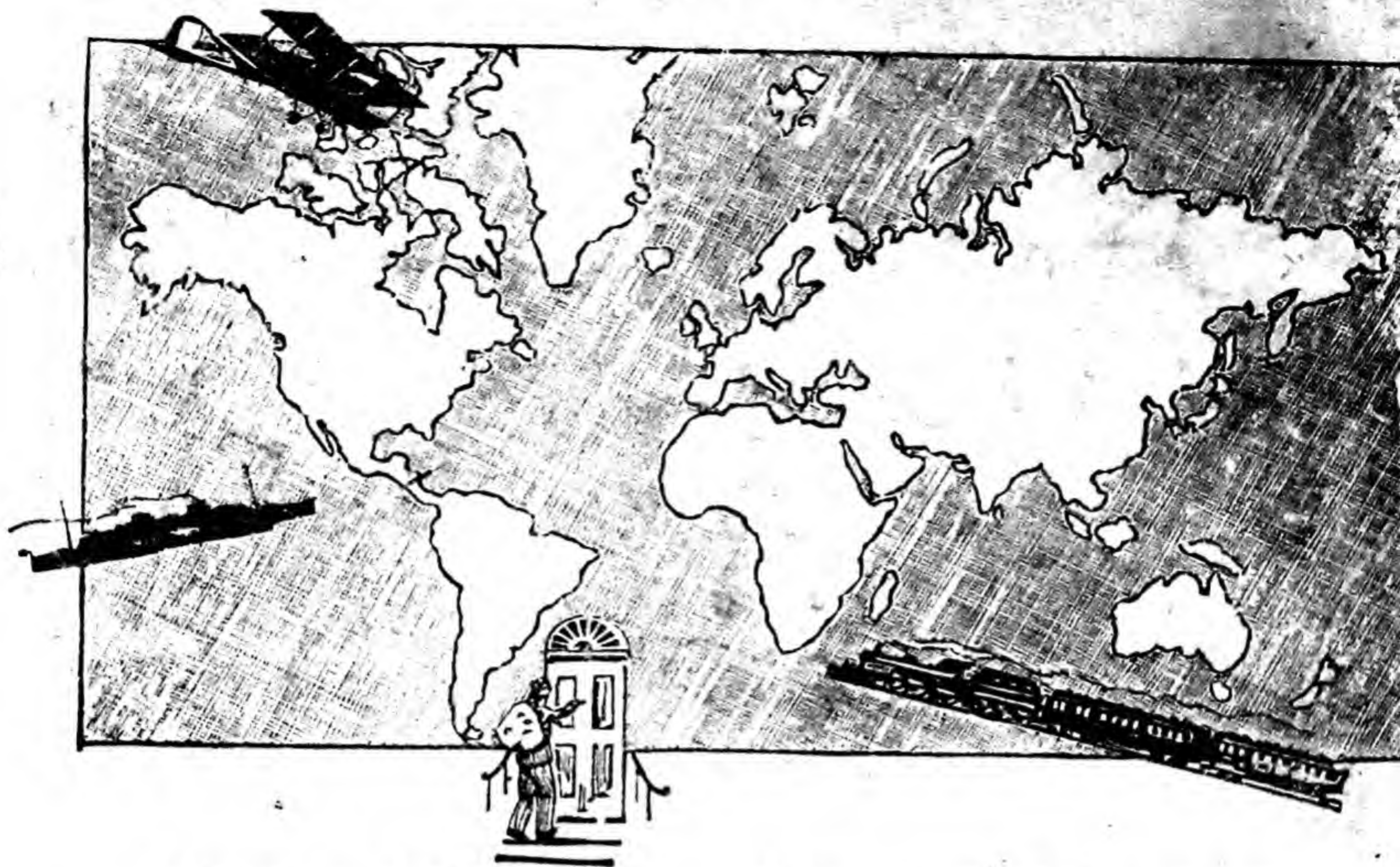
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